The Power of Your Mind

By Edgar Cayce

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A.R.E. Press • Virginia Beach • Virginia

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Contents

Foreword: Who Was Edgar Cayce? by Charles Thomas Cayce, Ph.D.

Editor's Explanation of Cayce's Discourses by John Van Auken

Chapter 1 As a Mind Thinks, So It Is!

Chapter 2 Thoughts Are Things!

Chapter 3 Body-Mind Connection

Chapter 4 Mind Is the Builder

Chapter 5 Too Conscious of Self

Chapter 6 Dreams and Visions

Chapter 7 Destiny of the Mind

Chapter 8 The Mind Is Symbolized in the Son

Foreword

Who Was Edgar Cayce?

It is a time in the earth when people everywhere seek to know more of the mysteries of the mind, the soul," said my grandfather, Edgar Cayce, from an unconscious trance from which he demonstrated a remarkable gift for clairvoyance.

His words are prophetic even today, as more and more Americans in these unsettled times are turning to psychic explanations for daily events. For example, according to a survey by the National Opinion Research Council, nearly half of American adults believe they have been in contact with someone who has died, a figure twice that of ten years earlier. Two-thirds of all adults say they have had an ESP experience; ten years before, that figure was only one-half.

Every culture throughout history has made note of its own members' gifted powers beyond the five senses. These rare individuals held special interest because they seemed able to provide solutions to life's pressing problems. America in the twenty-first century is no exception.

Edgar Cayce was perhaps the most famous and most carefully documented psychic of our time. He began to use his unusual abilities when he was a young man, and from then on for over forty years he would, usually twice a day, lie on a couch, go into a sleeplike state, and respond to questions. Over fourteen thousand of these discourses, called readings, were carefully transcribed by his secretary and preserved by the Edgar Cayce Foundation in Virginia Beach, Virginia. These psychic readings continue to provide inspiration, insight, and help with healing to tens of thousands of people.

Having only an eighth-grade education, Edgar Cayce lived a plain and simple life by the world's standards. As early as his childhood in Hopkinsville, Kentucky, however, he sensed that he had psychic ability. While alone one day he had a vision of a woman who told him he would have unusual power to help people. He also related experiences of "seeing" dead relatives. Once, while struggling with school lessons, he slept on his spelling book and awakened knowing the entire contents of the book.

As a young man he experimented with hypnosis to treat a recurring throat problem that caused him to lose his speech. He discovered that under hypnosis he could diagnose and describe treatments for the physical ailments of others, often without knowing or seeing the person with the ailment. People began to ask him other sorts of questions, and he found himself able to answer these, as well.

In 1910 the New York Times published a two-page story with pictures about Edgar Cayce's psychic ability as described by a young physician, Wesley Ketchum, to a clinical research society in Boston. From that time on people from all over the country with every conceivable question sought his help.

In addition to his unusual talents, Cayce was a deeply religious man who taught Sunday school all of his adult life and read the entire Bible once for every year that he lived. He always tried to attune himself to God's will by studying the Scriptures and maintaining a rich prayer life, as well as by trying to be of service to those who came seeking help. He used his talents only for helpful purposes. Cayce's simplicity and humility and his commitment to doing good in the world continue to attract people to the story of his life and work and to the far-reaching information he gave.

Charles Thomas Cayce, Ph.D. (Edgar Cayce's grandson)

Association for Research and Enlightenment, Inc.

Editor's Explanation of Cayce's Discourses

Edgar Cayce dictated all of his discourses from a self-induced trance. A stenographer took his discourses down in shorthand and later typed them. Copies were sent to the person or persons who had requested the psychic reading, and one was put into the files of the organization, which built up around Cayce over the years: the Association for Research and Enlightenment, better known as the A.R.E.

In his normal consciousness, Edgar Cayce spoke with a Southern accent but in the same manner as any other American. However, from the trance state, he spoke in the manner of the King James Bible, using "thees" and "thous." In trance, his syntax was also unusual. He put phrases, clauses, and sentences together in a manner that slows down any reader and requires careful attention to what's being said. This caused his stenographer to adopt some unusual punctuation in order to put into sentence form some of the long, complex thoughts conveyed by Cayce while in trance. Also, many of his discourses are so jam-packed with information and insights, and with asides, that the reader must slow down and read more carefully in order to fully follow the train of thought and shifts in topic.

From his trance state, Cayce explained that he got his information from two sources: (1) the inquiring individual's mind, mostly from his or her deeper, subconscious mind, and (2) from the Universal Consciousness, the infinite mind within which the entire universe is conscious. He explained that every action and thought of every individual makes an impression upon the Universal Consciousness, an impression that can be psychically read. He correlated this with the Hindu concept of an Akashic Record, which is an ethereal, fourth-dimensional film upon which actions and thoughts are recorded and can be read at any time, even if they occurred many millions of years ago.

When giving one of his famous health readings, called physical readings, Cayce acted as if he were actually scanning the entire body of the person, from the inside out! He explained that the subconscious mind of everyone contains all of the data on the condition of the physical body it inhabits, and Cayce simply connected with the patient's deeper mind. He could also give the cause of the condition, even if it was from early childhood or from many lifetimes ago in a previous incarnation of the soul. This was knowable because the soul remembers all of its experiences. He explained that deeper portions of the subconscious mind are the mind of the soul,

and portions of the subconscious and the soul are in the body with the personality.

In life readings and topic readings, Cayce also connected with the subconscious minds of those inquiring, as well as with the Universal Consciousness.

Occasionally, Cayce would not have the material being requested, and he would say, “We do not have that here.” This implied that Cayce's mind was more directed than one might think. He was not open to everything. From trance, he explained that the suggestion given at the beginning of one of his psychic readings so directed his deeper mind and focused it on the task or subject requested that he truly did not have other topics available. However, on a few occasions, he seemed able to shift topics in the middle of a reading.

The typed readings have a standard format. Numbers were used in the place of the name of the person or persons receiving the reading, and a dash system kept track of how many readings the person had received. For example, reading 137-5 was the fifth reading for Mr. [137]. At the top of the reading are the reading number, the date and location, and the names or numbers (for privacy) of those in attendance. Occasionally the stenographer would include a note about other conditions, such as the presence of a manuscript that the in-trance Cayce was supposed to view psychically and comment on. In many cases, I left in the entire format of a recorded reading.

As I explained, Cayce dictated all of these discourses while he was in trance. In most cases, he spoke in a monotone voice. However, he would sometimes elevate his volume when saying a word or phrase. In these

instances, his stenographer usually typed these words with all-capital letters, to give the reader some sense of Cayce's increased volume. In many cases, these words appear to be rightly accentuated in Cayce's discourses; however, in some cases, it is not clear why he raised his voice.

Whenever his stenographer was not sure if she had written down the correct word or thought that she might have missed or misunderstood a word, she inserted suggested words, comments, and explanations in brackets. If she knew of another reading that had similar material or that was being referred to during this reading, she would put the reading number in brackets. Within the text of a reading, all parentheses are asides made by Cayce himself while in trance—not by his stenographer. She used only brackets within the text of a reading. In the preliminary material, she used parentheses in the normal manner. My comments are indicated by the term Editor's Note.

A few common abbreviations used in these discourses were “GD” for Gladys Davis, the primary stenographer; “GC” for Gertrude Cayce, Edgar's wife and the primary conductor of the readings; and “EC” for Edgar Cayce.

John Van Auken, Editor

1

As a Mind Thinks, So It Is!

Reading 1732-2

As the body mind thinks, so becomes the outlook of the individual upon life and its relationships!

Reading 257-136

Keep an even, normal balance in diet of body, diet of mind, and the use and associations of same in every way; for as a man thinketh in his heart (not as he speaks, but as he thinketh in his heart) so is he. So, keep the body fit, keep the mind fit. Do not allow little antagonisms of body or mind to undo that thou hast builded in thine experience.

Reading 270-17

As a man thinketh in his heart, so is he! Not what man says, nor what man even makes out like he does! for we are gradually builded to that image created within our own mental being; for, as has been given, the Spirit is the life, the Mind is the active forces that, coordinated with the spirit that is of the creative energy, or for God, gives the physical result that is effective in every sense. Get that!

Reading 443-2

Truly has it been said, as a man thinketh within his heart or within his blood supply, within the elements and vibrations that are created within the balance of those forces that course through this active force within a body, so is the response of that body to the creative influence or destructive influence about it. Or, in common parlance, "As a man thinketh in his heart, so is he." Truly may it be said about this body, as it thinketh within itself, through those abilities for the creating of the greater

principles of influence within this system, aided and abetted truly by those things that are—to the awareness or consciousness of the body—to be met.

Reading 254-101

As the man thinketh in his heart, so is he.

Then, if ye would not be condemned, condemn not. If ye would have faith, show faith. If ye would have love, show love.

Yea—ye say, "This I have heard so oft!" Yes, but what have you done about it?

Ye must realize, then, that God is—and thy body is the temple of thy God! Do ye meet Him there?

The kingdom of heaven is within. Do ye worship there? Not thyself, but thy God?

Hast thou made thy god fame, fortune, or just to be well spoken of?

that alone then may ye attain!

For when troubles, distresses, heartaches and disappointments come, to whom may ye turn? Not to thyself! for this has been expended in the gratifying of thy desires—if ye have made those things that are temporal thy god!

Only when love, patience, perseverance, longsuffering and brotherly love are shown may ye indeed know upon Whom to rely.

For of such is the law of creation, of hope, of faith, of patience. And in patience ye possess the knowledge of thy soul.

Reading 470-11

The law is—as from the beginning—that what ye sow ye shall reap. The seed, the fruit of every act, of every deed—yea, of every thought is within its own self; unseen, save by the spiritual import that is put in same. Hence the spirit, the truth, the 'vitale' that is expressed within every activity must bring its own reward. Unless it is from the fruit of the spirit, it must eventually bring its own husks, its own redound, its own doubting, its own fears. For these are the laws that are unalterable; changing only with the desires, the will, the import of that as the entity calls upon and puts the trust in. Rather those sources of strength, power, from which the soul and spirit emanate. As the man thinketh (physically) within himself, so is he.

Reading 531-3

Know that they that sow must reap that they have sown. For, in their own selves must come the fruit of that they have watered and planted, whether in material, spiritual or mental things. For, true is it indeed that as a man thinketh in his heart so do the fruits of his dealings with his fellow man show forth what have been the thoughts of the soul of that man.

This is not merely something for an idealist to hold, or one that is in the throes of despair in regard to self or others, but is a living, practical thing in thine experience.

When thou speakest kindly and gently to thine associates, to thine own house, to thine own neighbors, dost thou not find that thy heart and soul sings for joy because of that thou hast made in the experience of those to whom thou hast spoken even though there arise turmoils in the secular things of life?

So is life. So is thine soul growing to the fruition of those good things that may come in thine experience by the application of such tenets, experiences and activities in thine own life.

Be ye not weary in well-doing. He that endureth unto the end will wear the crown of joy, of life, of a contented soul.

Reading 4664-1

The body easily recuperates when the conditions have a chance when he thinks right, you see, for the effect of mind with this body is above normal

forces when correctly guided, but they are not always so.

Reading 585-9

"As the man thinketh in his heart, so is he." Not that thinking takes place in the heart. For thinking is of the mind. Yet the flow, the impulse, the emotions in material things are activative through impulse of nature, of character of purpose, of will.

Then, as the heart is the seat of life, it is an expression then of a mystical nature, yet very much in the way of the perfect understanding—if it is interpreted aright and not attempted to be seen just literal, but physical, mental and spiritual.

Reading 2440-1

It is not indicated that there are to be only sanctimonious activities that bespeak only of a promise or an exchange of good in order that self may be exalted in a material manner; but that the hopes, the purposes, the desires are all to be prompted by right because right brings peace, and harmony, in body and in mind.

For, as is experienced in the very physical forces of the body, when turmoils and distresses arise, even of a material nature, physical conditions become awry. But as the man thinketh in his heart, so is he—if he will realize that he is not to attempt to have the Divine or God on his side, but rather to be latently, manifestedly, purposefully, on God's side!

There's a vast difference, if it will be analyzed in things pertaining to the material choices made.

Reading 3416-1

The entity can get mad easier than anybody. Yet the entity may be mad and sin not. Righteous anger is a virtue. He that has no temper is very weak, but he that controls not his temper is much worse. That ye experience in thy activities at times. This is active patience. Don't think it, much less do it. For as the man thinketh in his heart, so is he.

Reading 262-52

"Like begets like—As he sows, so shall he reap—As the man thinketh in the heart, so is he."

These are all but trite sayings to most of us, even the thinking man; but should the mind of an individual (the finite mind) turn within his own being for the law pertaining to these trite sayings, until the understanding arises, then there is the consciousness in the finite of the infinite moving upon and in the inner self.

So does life in all its force begin in the earth. The moving of the infinite upon the negative force of the finite in the material, or to become a manifested force.

Editor's Note: In the Cayce readings, GC is Gertrude Cayce, who often acted as the conductor of the readings, and EC is Edgar Cayce speaking from his deep trance-like state.

Reading 5211-1

GC: You will go over this body carefully, examine it thoroughly, and tell me the conditions you find at the present time; giving the cause of the existing conditions, also suggestions for help and relief of this body.

EC: There are physical disturbances and there are pathological conditions which have been experienced by the body. There is much more to be obtained from the right mental attitude respecting circumstances of either physical, mental or spiritual than by the use of properties, things or conditions outside of self, unless these are in accord with the attitudes of the body.

This is not indicating that by a mental attitude malaria may be eliminated from a body who has a quinine conscience, for it will require such!

For this body, however, there are these conditions to be considered: For long periods there has been lack of proper assimilation throughout the body. This upsets the body-forces. For the body is physical, mental and spiritual; that which is constructive or destructive is according to that spirit with which a body entertains its hopes, its fears.

These, then, acting through the mental body, bring consciousnesses to the activity of the sensory system, to the nerves, to the body, in the activity of heart, lungs, liver and kidneys, and those impressions which are gradually accepted by the brain forces and its reactions either build up or destroy the body.

There are conditions surrounding the body, just as there have been those suggestions to the body. There may be, just as is indicated in many an individual consciousness, those who can drink coffee and it never hurts them; there are those whose consciousness is such that this if taken late of an evening would prevent sleep. There are those who would not sleep if they didn't take it, for they would have the headache. For certain properties stimulate certain activities.

So with the manner in which foods are processed, these bring allergies to the body which activate through the sympathetic nervous system. There are pathological conditions, but there is more psychological. Psychological doesn't mean that the body is crazy, by any means, but has set ideas.

Some individuals like to have their own way, irrespective of what anyone thinks. So does the mind if you train the body-mind to accept or reject certain conditions in your experience.

These will never accept other suggestions unless the mental self is changed.

Thus it became necessary that God in His goodness give an ensample, a pattern, by which man might conduct his life, his ideals, his hopes, his fears, all of his idiosyncrasies; a pattern laid out for man. Those who accept same may live in peace and harmony with themselves and with others. Those who reject same continue to find discordant notes between their own associates, and with every activity of life there is continued to be trouble.

The body has found such in regard to those conditions in which food is prepared. Some it will never hurt to have prepared in aluminum, but in most people it gradually builds something not compatible with the better conditions in the body-forces. This is with certain types of food. Those which are acid will take particles of aluminum into the body.

But for this particular body we would continue with the present chiropractor. We would ordinarily give that osteopathy is more vital, but there are chiropractors and there are chiropractors. This is a very good one; don't lose him! He understands this body. These administrations will aid, but in self refrain from those attitudes of saying this or that.

Follow the principles of the Master in that "As ye think, as ye treat the other fellow, so does it come back to you," and you just as well meet it in the present.

2

Thoughts Are Things!

Reading 281-39

For thoughts are things, and the Mind is the Builder. But if ye fill thy mind with the cares of the world day by day, ye may not in the moment give the

best that is in the life of those that live the Christ-life—even as Jesus gave the new commandment, "that ye love one another."

Reading 105-2

Ever will the Entity set this truth before self, and burn same in the innermost recesses of the being. Thoughts are things, and may be miracles or crimes in action. These come that all growth in whatever direction this thought of the mental body, or the spiritual body, may be directed by the attributes of the mental, spiritual or physical body.

Reading 262-28

Looking to the front ever, for as one looks towards the light the shadows fall behind and do not become stumbling blocks to individual development. Thoughts are things, and while the past that is passed may be used as stepping-stones to higher things, looking back causes one to stumble, even as Lot's wife looked upon that left as longing for those satisfying elements that made for the carnal, rather than the spiritual life.

Reading 288-29

Well that the entity, or all, know that the law of love, or love as law, is cause and effect; or each impulse has its own corresponding reaction in thought, life, mental, physical and material. Not understood by some! This: "As ye sow, so shall ye reap." [Gal. 6:7] Each thought, as things, has

its seed, and if planted, or when sown in one or another ground, brings its own fruit; for thoughts are things, and as their currents run must bring their own seed.

Reading 386-2

We have just described how that the supersensitiveness of the nerve forces opens the body to such influences; or the body becomes what might be termed a human radio, but in giving expression to what is heard may often deflect what is actually said, felt or thought. For, thoughts are things! and they have their effect upon individuals, especially those that become supersensitive to outside influences! These are just as physical as sticking a pin in the hand!

Reading 531-3

(Q) Is there a stone or ring somewhere waiting for me, that I should wear? What causes the feeling that there is, and what power has such a stone in reference to one's life?

(A) That has been builded by the knowledge which has come to self oft, as to the influences that are without self. That thoughts are things and may be miracles or crimes is true. So, the experiences have brought that; as to how those things in their various emanations of the cosmic or etheric forces in nature gather about them—as in stones—a concentration of a force or power.

The ruby would make for the body that not as something which would be other than the power that self attributes to same, through its actual experience. But the light or reflection from same, worn on hand or body, will enable the body to concentrate in its mental application the greater—through the influences such a stone brings to material expression.

How? Each element, each stone, each variation of stone, has its own atomic movement, held together by the units of energy that in the universe are concentrated in that particular activity. Hence they come under varied activities according to their color, vibration or emanation.

In this particular one (the ruby) there is that fitness with that which has been the experience of this soul, this entity, through material expression. Hence it is an aid, a crutch to lean upon. But, as has always been given, let it be a stepping-stone; not that which thou standest only upon!

Reading 906-3

For mind is the builder and that which we think upon may become crimes or miracles. For thoughts are things and as their currents run through the environs of an entity's experience these become barriers or steppingstones, dependent upon the manner in which these are laid as it were. For as the mental dwells upon these thoughts, so does it give strength, power to things that do not appear. And thus does indeed there become that as is so oft given, that faith is the evidence of things not seen.

Reading 1035-1

Like begets like. If you would have friends, be friendly. If you would have loving associations, show thine self lovely. And that ye sow in mind, in activity, ye must reap in thine own experience.

Know that the Lord liveth, and manifests in and through thee. And that born of the spirit in thine mental self may find expression in the material life. For Mind, in the mental, is the Builder; and bringeth forth fruits worthy of that which is held in the inmost self in its relationships of self to things, to conditions, to peoples.

For thoughts are things, and as the currents run they become miracles or crimes in the experiences of individual life.

Reading 1152-4

As the first law has been given, when manifestation of matter was called into being by the First Cause or God—thy seed shall be within itself—or what ye sow ye reap, or like attracts like.

These are oft to the mind but sayings without the consideration of what and how these facts, these truths are the basis of man's experience not only in material form but in mental and spiritual.

Could the entity then imagine a home, whether earthly or spiritual, without a builder or a carpenter?

Could the entity imagine a home without its furnishings?

These are a part of the whole building. It would be as easy to imagine a tree without roots or without limbs or branches, or without fruit or without the call for the fowls of the air to lodge therein! These are part and parcel, they are the essence—and yet the substance. They are the beginning and the end of—thoughts are things and take form as they are dwelt upon and are builded in the experience of individual souls that seek God.

Reading 1717-1

Let there always be ideals set up for the entity, in the material and in the mental and in the spiritual life; but never judge nor direct the entity's analytical mind to those judgements of spiritual things by material laws, nor material laws by spiritual activities only—but each as in the beginning: The seed of every deed and thought is within its own self and brings forth its fruit in due season.

Hence thoughts are things!

Reading 1438-2

Arguments gain little. The mental attitude and prayers gain much; for thoughts are things and their vibrations reach those in every sphere and walk of life as related to self and to others.

Reading 1472-1

As thoughts are things, and as their currents run into the experience of individuals, they shape lives and activities so that they become miracles or crimes in the experiences of others as they mete them in their associations with their fellow men.

Reading 1562-1

The records of an entity are written upon time and space, as the skein of things. They may be called as images. For thoughts are things, and as they run, so are the impressions made upon what we call time and space.

Reading 1581-1

For thoughts are things; just as the Mind is as concrete as a post or tree or that which has been molded into things of any form. And with their working abilities they may give to each of these purpose and activity that becomes constructive in the experience of all.

Reading 1637-1

The entity may in the present find a great joy; as well as an outlet for the determining forces or wishes or desires—that are, like thoughts, things; that may grow to be either miracles—those things through which miracles may come into the experience of self and those with whom the associations may be had—or become stumbling-stones to self and as mountains in the pathway of those whom the entity may contact.

Reading 2419-1

There are the laws that are unchangeable, and that are ever creative and constructive in their influence. For, otherwise there are turmoils that overtake those who disregard same—that are unseen and not easily found by material reasoning. For, they are the results of thoughts. Know that thoughts are things, and as their currents run they may become crimes or miracles.

Are thy thoughts always prompted by the desire to be of help to others? or are they the more often prompted by the desire to use others as thy stepping-stones to better things for thyself?

This can only be answered in self—according to what is thy ideal. Who is the author of thy ideal?

Reading 2564-3

Things or conditions have a way of turning, possibly in the guise of physical affliction, possibly in the disappointments in those in whom self

may have placed great confidence. For, thoughts are things, and as ye think so is thy heart.

Thus the things ye do, the things ye say, ye meet them in thine own self.

Reading 3976-16

(Q) Explain from what sources this information may be obtained.

(A) Conditions, thoughts, activities of men in every clime are things; as thoughts are things. They make their impressions upon the skein of time and space. Thus, as they make for their activity, they become as records that may be read by those in accord or attuned to such a condition. This may be illustrated in the wave length of the radio or of such an activity. They (the activities, etc.) go upon the waves of light, upon that of space. And those instruments that are attuned to same may hear, may experience, that which is being transmitted.

Hence do not in seeking confuse thyself that there may not be variations as to the interpretations of economic influences or forces that are being enacted in the thought and activity of varied groups. Just as either [ether?] program may be sent from any given activity. The outer world is only an activity of the shadow world.

3

Body-Mind Connection

Editor's Note: The following are the entire readings with all of the details that were recorded for each.

TEXT OF READING 1632-2 F 38

This Psychic Reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 19th day of July, 1938, in accordance with request made by the self—Mrs. [1632], Associate Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno.

READING

Time of Reading 10:45 to 11:30 A. M. Eastern Standard Time…., Michigan.

(Body and enquiring mind, who seeks a Mental and Spiritual Reading, with information, advice and guidance which will enable her to solve her emotional problems and be free from conflict and confusion. Questions.)

EC: Yes, we have the body, the enquiring mind, [1632].

In seeking to give advice and counsel regarding the mental and spiritual body, and the application of same in relationships to others, we find that

many phases of human experience and endeavor must be taken into consideration.

As with this body and mind and soul, these conditions we find are apparent and self-evident.

Hence the philosophies, duties and obligations, privileges and opportunities must all be taken into consideration.

It is well then, for this body, that the premise be set forth, from which there is the reasoning for the advice and counsel that might be given through these channels.

Then this is done in the hope and desire that same may answer within the inmost recesses of this entity, in such a way and manner that it may become a practical experience for the entity; in such measures as to free the entity from doubt and fear—which have arisen and do arise within the emotional self to the detriment of the physical body.

We find then that an entity—this entity—exists in time and space, in a material existence; with the doubts or fears as to the source of the emotions that arise within self.

There is the physical body, we find, with its attributes; its desires, its appetites; that may be so exercised (in the appetites) as to preclude the real desire.

Then we find there is a mental body, through which the physical functions as well as through which the spiritual attributes function.

Thus it is evidenced that there is a mental body, that which is the builder for weal or woe according to the judgments or the choice of the relationships in the experience of the entity as to bring the influences within the activities.

Then we find there is the spiritual body—or the soul. Of this the entity may only become aware when in those periods or conditions where anxieties respecting others become apparent within the experience of self; or that longing which is a part of each soul's experience for the continuity of that which is constructive within the experiences of the body, mind and soul.

It is from such a premise, then, that we would approach the problems of this entity in this experience.

As we find then, it becomes necessary—and behooves the body, mind and soul of the entity—to take counsel with the best that is within self; and know what is thy ideal.

What are thy hopes for eternity, as ye come to think of same? Not as in fear, not as in doubt; but in whom have ye put thy trust, thy faith, thy hope, thy love?

For it is not all of life to have the answering for the moment to the gratifying of appetite or desire, or for the bodily emotions of same.

But where, with whom, in whom have ye put thy trust? Is it able to keep thee in body, in mind, in soul, safe from all fear, all doubt?

Does it supply the love that brings peace and understanding and comprehension? Ye know, then, that it must be founded in the spiritual attributes; and that it is just as necessary to consider from whence ye came as it is to consider wither thou goest.

For what purpose are ye in materiality?

What hath given thy body these desires? Thyself and thy judgments of Creative Forces within thine own body, mind and soul? Yea—and for what? The opportunities that ye may glorify that Creative Force in such measures and manners that all of eternity becomes as the thought not of self but unto the glory of Him in Whom ye live and move and have thy being! that He may be exalted in thee and in thy desires, in thy will, in thy purposes!

"These," ye say, "to be sure are exemplary ideals; they are idealistic. But what is the practical application of same in the experience and the position in which I find myself in the present?"

If the beings builded in self mentally have been anxiety, fear, trembling, hate, and those things that are founded in fear, then indeed there must be

turmoil within thyself. For thy spiritual self, thy soul, rebels against disorder, inharmony.

For love would rule! else there would not be the fruit, the seed of thy body manifested in the material planes! else ye would not find desire running as rampant in thy inner self!

But are these desires, these hopes, these loves founded in Creative Forces that are of His making?

Know that thy mind is the builder, and that it is true, as given in the days of yore, that today—now—there is set before thee good and evil, life and death—choose thou!

For with the will, that is the heritage of each soul, thou choosest that which is to bring, or will and does bring harmony or peace, or destructive forces with their attributes of every nature.

Know that as ye do it unto the least of thy brethren, much less flesh of thy flesh—or the choice of thy blood, ye do it unto thy Maker.

But, as ye understand, ye have come to those conditions in which different choices must be made.

Then weigh them in the balance of thy own conscience, in the light of that for which thy own mind and body calls. For no one can, no one must make those choices but self!

But today, whom will ye serve! Thyself and its own ego, its own satisfaction? Or thy brother, thy friend, thy God?

These are not as the material things, but they take hold upon that which is eternal in thyself!

Then, is the path chosen to lead to light and hope and faith—in what? Self or others?

This is the answer ye must make within thine own self.

Each soul finds itself in body, in mind, in that place in which it—itself, as an entity, as a whole—is meeting only its own self!

Who is able then? Who hath promised then, that when ye are in doubt, when ye are set about by fears and doubts that He will answer, that He will direct?

Is it self? No—for self is inclined to forget the promises and look for the moment alone.

But thy body is the temple of the living God, and He has promised to meet thee in thine own tabernacle; for the kingdom is within and there He hath promised to meet thee!

Then seek while He may be found!

For as He hath given, "If ye will but be my children, I will be thy God—and though ye wander far, when ye call I will hear, and will answer thee speedily!"

That there are duties, that there are problems is because promises have been made within thine own conscience! and these confront thee now!

But in Him and in His ways with thee, ye may find the answer to all of thy promises, to all of thy problems, to all of thy fears, to all of thy doubts.

For indeed in Him ye live and move and have thy being.

As to whether or not ye acknowledge this, as to whether or not ye show forth by thy dealings with others that ye appreciate same, is thine own answer—and ye alone may find the answer, with Him who has promised, "If ye will but open the door of thy consciousness, of thy heart, I will enter and abide with thee."

This is not a fancy, this is not hearsay. Ye may experience such. For it is the law, it is the way, it is life itself!

For He is life, and the author of same; yet He offers Himself as a way in which ye may approach that throne of grace and mercy in the loving Father—about Whom He has told thee! He has shown thee the Father by the manner in which He presented Himself.

Then, open thy heart, thy mind, that thy body and thy service and thy activities before thy fellow men may indeed be as the beauty of the opportunities that lie before thee in thy relationships to others.

"For as ye do it unto these ye do it unto me, saith the Lord."

Ready for questions.

(Q) What shall I do, that will be best for my husband and children, and for myself?

(A) Analyze all of these situations, and in the light of that which has been indicated here choose thou—if that indicated answers to that something within thine own self that is eternal. If it answers, then it answers as to what ye shall do respecting them as well as respecting one that to thee would make thy life—now, in the material—a glory, at least for the moment. But analyze them all.

Then act; not as in duty, not as merely fulfilling an obligation, but as in love! For what thy Friend, thy Savior, thy Lord, thy Master has been, He is and ever will be! For He hath given, "Lo, I am with thee always—even unto the end of the world."

So act, then, in regards them—thy children, thy husband, thy neighbor—yea, thy enemy—that ye may be able to live with that choice—for ever and ever and a day!

(Q) Would I be justified in getting a divorce?

(A) This can only be answered within self. If there are only destructive forces brought by the environs, by the activities, by the thoughts, by the purposes, by the desires in the present—then it is well to change! But think on these things in that way which has been here opened, at least, to thee.

(Q) Would it be possible for me to find emotional satisfaction and contentment here?

(A) It is! For He hath promised, "I will be all things!" This does not mean, nor indicate, nor signify that ye are to become a recluse, or that ye are to forget the joys of the material world! These ye look upon, these ye enjoy—but not as the end of thy joy, of thy purpose! For how did He give? Not as of old, as they who shut themselves away; but in their laughter, in their sorrows, in their joys, in their pleasures did He join. He ate, He drank, He lived among them—in such ways and manners that all—whether they were of the street or in palaces—were blessed by His very presence.

And so may the life of thyself be in this material plane! For there be no group, no individual that may not be blessed by thy very presence with same—if He, thy Lord, abides in thy heart, thy purpose, thy desire!

(Q) Is it this emotional conflict which is the basic cause of my headaches?

(A) This is only a contributory cause to the effect. As has been indicated, we find that there is a physical body with its attributes—some of these, the attributes of the physical, are deflected to be sure by the emotional upset. But there needs to be the physical corrections made, and a balancing in the mental attitudes, in the mental approach to not only the body of self but to the relationships of self to other bodies. And know that each body is a temple of the living God, and thus is holy! Desecrate it not!

(Q) Should I take injections of vaccine recently made from cultures? Would it help to cure headaches?

(A) We would not—until the suggestions as we have indicated have been given a thorough test, a thorough trial; with thy body, thy mind attuned to a purpose, a desire, a hope that is holy before thy own conscience and before thy Maker.

As ye take the Radio-Active Appliance, that is to quiet, that is to unify thy mental and thy physical emotions, let this be the manner of thy meditation, thy prayer, but in thy own words:

"O Father, God! Let my body, my mind, be opened to the beauties of thy purposes with me! Let it be as a shining light before me!!!

"Create within me a new revelation! Renew the righteous spirit within me!"

Not only say that but see it, know it is taking place! and ye will find thy life, thy purpose—yea, thy friends, thy foes, thy brethren will grow and grow in beauty before thee; and Life—as the expression of the Father—will not only become more precious but more beautiful, because of all the beauty and joy and love and hope that is thine—if ye will but embrace it!

We are through for the present.

TEXT OF READING 1947-3 F 31

(Piano Teacher, Protestant)

This Psychic Reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 4th day of September, 1939, in accordance with request made by the self—Mrs. [1947], Associate Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mrs. [1947].

READING

Time of Reading 3:30 to 4:30 P. M. Eastern Standard Time…., N.C.

GC: You will have before you the body and enquiring mind of the entity, [1947], present in this room. You will give a mental and spiritual reading for this entity, advising her especially at this time regarding the development and expression of her own psychic abilities for service to others and her work as suggested by a previous Reading through this channel. You will answer the questions which she presents, as I ask them:

EC: Yes, we have the body, the enquiring mind, [1947], present in this room.

In giving an interpretation of the mental and spiritual abilities, and the use to which such may be put, it is very well—first—that there be indicated for the entity the premise from which such information may be given.

The body finds itself Body, Mind and Soul; the body with all its attributes, with the mental and material and physical desires and emotions; the mental with its hopes and fears, its aspirations and desires; the spiritual with its longings, its wonderments, its interpreting of the emotions of physical and mental being.

These, then, in the light of all that has been indicated, should be analyzed, and then the premise from which the ideal is to be drawn; and how same works with the entity as an entity.

It has already been indicated in the information given that the entity has abilities in certain directions, partaking of the mental and spiritual or soul forces; as well as much to be met in the physical emotions.

Mind is the builder; it is both spiritual and physical, and thus has its aspirations, its limitations, its fears, its hopes, its desires.

To determine, then, whether the emotions or influences which arise from one experience to another are from purely a mental aspiration of a physical desire, or from a spiritual aspect and hope in its relationships to the things desired of self, comparisons need to be drawn for the entity as to how, and in what manner judgments or choices are to be made.

The body finds itself Body, Mind, Soul; just as seen in that after which it is patterned—Father, Son, Holy Spirit.

In the choices, then, it is seen that each of these phases of spiritual experience finds its own place of activity, as illustrated in the entity's experience in materiality.

The spirit moved—or soul moved—and there was Light (Mind). The Light became the light of men—Mind made aware of conscious existence in spiritual aspects or relationships as one to another.

The mind in the entity becomes aware of longings, innate in the inner self; also the arousing of emotions in the physical attributes of the body—just as indicated as to how these came into being; as self is a part of Creative Forces or God, Spirit, the Son. These are one. The body, mind and soul are one. Their desires must be one; their purposes, their aims must be one—then—to be ideal.

What, then, has this to do with the entity in its seeking for the use of its own abilities in the psychic, the mental, the material atmosphere in which it finds itself in the present?

There are laws, then, as govern the physical, the mental, the spiritual body, and the attributes of each of these. The abuse of a physical law brings disease and then disturbance to the physical organism, through which mental and spiritual portions of the body operate.

There are also promises, warnings, and governing forces, as has been indicated, for the physical and the mental and spiritual being—as given by those forces and influences which manifest in the material world as respecting each of these.

As the Mind indicated, "I and the Father are one; he that abideth in me as I abide in the Father hath eternal life." Not will have, not may have, but hath —now—is in eternal consciousness of being at a onement with eternal influence and force!

And this is the moving of the spirit that has brought and does bring life, light, to the consciousness of the entity in whatever phase of experience it may be passing.

Then how, in what manner, does one accomplish such? Not by thoughts of self. If God had not given free will to man, or the children of men, would they have been able to be equal with Him? Rather would they be as the natural sources of the universal consciousness of group vibration—as is indicated about the entity.

"Be not deceived," then, it was given, "God is not mocked; whatsoever a man soweth, that must he also reap."

Then, not merely by doing does the awareness come, but by being in the doing does the awareness come of the relationships as one portion of body, mind and soul finds.

These then grow, as indicated, as do individuals. This entity as an entity grows in grace, in knowledge, in understanding.

As was indicated, the body was first a cell by the union of desire that brought activity in that influence about which the growth began.

Then of itself at birth into materiality the consciousness gradually awoke to the influences about same of body, mind and soul, until it reached the consciousness of the ability for the reproduction within itself of desire, hope, fear.

And the whole of creation, then, is bound in the consciousness of self. That influence, that force is the psychic self.

As to how same, then, may be developed within self:

Each entity enters materiality for a purpose. That all the experiences in the earth are as one is indicated by the desires, the longings as arise within the experience of that which makes for the growing, the knowing within self—mind! Thus does the entity, as a whole, become aware that it, itself, in body, mind and soul, is the result—each day—of the application of laws pertaining to creation, this evolution, this soul-awareness within, consciously manifested.

What is the purpose of entering consciousness? That each phase of body, mind and soul may be to the glory of that Creative Force in which it moves and has its being.

And when this influence, this growing self becomes such, or so self-centered, as to lose sight of that desire, purpose, aim to be to the glory of its source, and seeks rather for self, then it errs in its application of the influences within its abilities for the application of mind within its own experience.

Thus we find this entity capable of arousing others, or of becoming the incentive to and the motivative force of many—in and through its application of itself in the material world; as a worshipful experience to that something within the entity itself which magnifies—by the reflections

—the awareness of the attributes of body, mind and soul in the experiences of others.

Hence the great intuitive forces, the abilities to raise the vibratory influence within the lives and the experiences of others through the use or the application of those abilities within their own selves—these become a part of the entity's experience; mentally first, and it grows either to that of materiality, material desire, or to those influences that are creative, constructive, spiritual in their nature.

Those things then as may be aroused by the self, by this entity, within the experiences of those it meets—either in close association or in casual meeting—may either create something that is material (which means only temporal), or something that is spiritual, that is eternal.

Then, as has been said: There is before thee this day life and death, good and evil. These are the ever present warring influences within materiality.

What then, ye ask, is this entity to do about, to do with, this ability of its own spiritual or psychic development; that may be made creative or may bring creative or destructive forces within the experiences of others?

"My Spirit beareth witness with thy spirit as to whether ye be the children of God or not." This becomes, then, that force, that influence for comparisons; as the entity meditates upon its own emotions, its own influences, these become very apparent within itself for comparisons.

Do they bespeak of kindness, gentleness, patience—that threshold upon which godliness appears?

Desire may be godly or ungodly, dependent upon the purpose, the aim, the emotions aroused.

Does it bring, then, self-abstinence? or does it bring self-desire?

Does it bring love? Does it bring longsuffering? Is it gentle? Is it kind?

Then, these be the judgments upon which the entity uses those influences upon the lives of others.

Does it relieve suffering, as the abilities of the entity grow? Does it relieve the mental anguish, the mental disturbances which arise? Does it bring also healing—of body, of mind, to the individual? Is it healed for constructive force, or for that as will bring pain, sorrow, hate and fear into the experience of others?

These be the judgments upon which the entity makes its choices, as it guides, directs or gives counsel to those who are seeking—seeking—What? That Light—which has become, which is, which ever was the light of the world!

What was that light? The Spirit of God moved, and there was light! That Light came—the light of men, yea, dwelt among men as mind with the ability to choose, the ability to abstain, the ability to put away desire, hate, fear, and to put on the whole armor. All of these are attributes then of those influences and forces which are a part of the entity's experience.

And as these are applied, so may the entity come to apply its psychic abilities, its love, its desire, its hopes, spiritualized in self-effacement by placing God's glory, God's love, in the place of self; bringing hope, hope and faith in the minds and hearts, the lives of others.

This is the mission of the entity in this experience; fulfilling much of that sought after, much of that at times lost in self-desire. But often seeking, knowing, applying, ye become closer and closer in an atonement with Him.

These are the purposes, these are the desires, these are the manners in which the mental may be applied for the soul and spiritual development; and in the manner, "As ye do it to the least of these, thy brethren, ye do it unto me," saith the Lord.

Ready for questions.

(Q) Please give detailed directions for the entity regarding her mental and spiritual development through meditation. Outline the steps she should take that best fit her development.

(A) First—as was indicated to those of old—purge or purify thy body—whether this be by mental means or by ablutions, do it in that manner as to satisfy thine own conscience.

Then, enter into the holy of holies of thine own inner self; for there He hath promised to meet thee. Let thy prayer be as this:

"As I surround myself with the consciousness of the Christ-Mind, may I—in body, in purpose, in desire—be purified to become the channel through which He may direct me in that He, the Christ, would have me do;" as respecting an individual, a condition, an experience. And as ye wait on Him, the answer will come.

Then each day live, towards those ye meet, in the same manner as ye prayed.

(Q) Through what method or manner should my psychic abilities be expressed?

(A) These, as we have just indicated, will be different with varied or different individuals.

Did He teach those at the well the same as those in the mount, or by the sea? Rather as He was given utterance, so gave He to others.

As has been indicated, the entity will find there are intuitive forces aroused by these applications of these purposes and desires. To some it will be healing, cooling the brow of those who are ill. To others it will be counseling as to this or that which disturbs their mental association, their moral lives, their material concepts. To others it will be as directing them to bear their cross even as He. For in Him does the burden become light, and the cross easy.

(Q) Would it be possible for my psychic impressions to come through picture flashes?

(A) These may come in varied forms. Possible; but know, as has been indicated, the tempter is ever about. That influence stands. Study well that which has been indicated here, and as ye apply it ye will know as to whether these influences of flashes, influences of writing, influences of speaking, arise from creative forces or dead selves [cells?].

(Q) How may I recognize correct urges or hunches for action?

(A) As just indicated; the manner being as has been directed, as to their sources and purposes. Not merely the flower. For remember, as indicated, many poisonous vines bear beautiful flowers. But what manner of seed? In what way are they constructive? Do they give a supply? Think on these. There are few even of the foods for the body that are not of the seed of that sown for fruition.

(Q) May I develop the power to heal others?

(A) As indicated, this will oft be a part of thy experience. For, as indicated, the entity has the ability innately! As to how it manifests same, this becomes the job of the entity. To create in the minds of those it meets a desire for a worshipfulness toward the entity! What are the fruits, what are to be the fruits of these?

These depend upon what the entity does with that mind seeking—ever seeking light. Give the light—whether it is by song, by vision, by instruction, by healing.

(Q) How may I develop psychic power for warnings of danger, difficulties to be avoided and opportunities to be taken advantage of, for myself, my children and others?

(A) Let these be rather the outgrowth of the spiritual desire, rather than beginning with material manifestations, see?

For, these are—to be sure—a part of the whole, but if they are sought for only the material sustenance, material warning, material satisfaction, they soon become dead in their ability to be creative.

(Q) Explain just what was meant in my previous Reading directing me to training of children as my work, as "not only of the music but the counsel to the young, as well as in their physical and their mental activities." and for "places and positions"?

(A) If those abilities are interpreted aright, that lie within the scope of the entity's mental forces and influences as indicated, this should be very easily interpreted.

As the entity is to all it meets as one that others would worship, this becomes a dangerous thing in the experience of those who become or who are worldly-minded.

How much more, then, lies the ability to influence or to create or to bring that atmosphere of trust, and hope, in the minds of those children who are in that developing stage, seeking—seeking to know what is this creative influence or urge that is arising within their awakening and opening minds. And thus, as indicated, the entity is peculiarly adapted, as by its own experience, to guide and direct and instruct such as to what this or that emotion is, or this or that activity in song, in music, in drawing, in dancing, in physical activities of the body itself for more perfect health as well as those instructions as arise as the awakening forces for the activity of creative influences through their bodies and minds.

Are these to become only cesspools of satisfaction of desire, or to the glory of an all-wise, all-purposeful Creator?

(Q) Have I made the right beginning?

(A) Thou art upon the path. Hold fast to Him!

(Q) Please explain in more detail the relationships and urges related to my friend [1991] and advise me as to just how our activities in the present may bring the greatest mental and spiritual development for us both without bringing disturbing influences into the lives of others. [See 1991-1, A.M. of same day, Par. 55-A-57-A regarding their present association.]

(A) As the paralleling of purposes and abilities are as answering of the positive and negative forces of any or every influence, these become as attractions one to another. But to let these become possessive is the destruction of one or both.

(Q) Would a union be advisable, considering all mental and spiritual development of those concerned?

(A) Not unless there were no hates created, no hopes shattered, no desires turned into material things alone.

We are through for the present.

TEXT OF READING 2600-2 F

(Writer, Protestant)

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 8th day of October, 1941, in accordance with request made by the self—Miss [2600], Associate Member of the Ass'n for Research and Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Miss [2600] and Mrs. [2574].

READING

Time of Reading 2:35 to 3:15 P. M. Eastern Standard Time…., Va.

GC: You will have before you the body and enquiring mind of [2600], present in this room, who seeks a mental and spiritual reading at this time; with information, advice and guidance especially needed by the entity. You will answer the questions, as I ask them:

EC: Yes, we have the body, the enquiring mind, [2600].

In giving a mental and spiritual reading for this body, we find that there needs to be only those suggestions as may remind the body of the abilities of the mind to make those mental and spiritual applications—in its own self—that may enable the body to keep that attunement to the Creative Forces, which is the birthright of each and every soul.

For this entity, then, the premises from which such advice or counsel may be obtained should be well understood or comprehended—as to the sources:

One finds the body, the mind, the soul of self as a counterpart of that an entity worships in the Godhead as Father, Son and Holy Spirit.

So the body, mind and soul answer to that which is the source of health, of mind, of matter, in the experience of each entity.

To this entity these in the Godhead are one. So in the body they are one; body, mind, soul.

Body is temporal, mind is partially temporal and partially holy; the soul is eternal.

Just as the body then is the manifestation of the individual entity, the mind is the manifestation of the Son—both as an earthly experience and as an at-onement with the Father, the whole.

So the soul is that which is eternal.

Thus does there come in the experience of each soul those problems in a material world of the constant warring of material or changing things, or earthly experience, with mental and spiritual or soul forces.

The way, then, is that manifested in the Creative Force through Jesus, the Christ, the Son; for He is the way, the truth, the light in which the body, the mind, the soul may find that security, that understanding, that comprehending of the oneness of the spiritual with the material that is manifested in an individual entity.

To this entity, problems arise in the body-forces. While the mind is in attune, the soul is in an at-onement, the physical conditions to the entity become as stumblingblocks.

Remember rather the pattern as was manifested for thee in the Son; how that though He were the Son, yet learned He obedience through the things which He suffered.

He used, then, that which was necessary in the experience in the earth as periods of suffering, as periods of rejection, even by His own that He had called, that were His friends; not as stumblingstones but as steppingstones to make for thee, for the world, that access for each soul, for the closer relationship of the Father, through the Son, to the children of men.

This is thy heritage, then; not as one that knows not, but as one being reminded—put on the whole armor. Fret not at those things that may appear to hinder, but let that harmony as thou hast expressed, as thou may express to others, be in such measures as to bring—even as He—that hope, that light, that peace which comes from the closer walk with Him day by day.

Let thy prayer be, ever—"Here am I, lord: use me, in that way, in that manner thou seest fit: not my will but thine, o god, be done in me, through me, day by day. may my going in, my coming out, be always acceptable in thy sight."

Then use thy abilities in thy writing, in thy meditation, in thy com position, to tell the glory of the oneness of the Christ as may be manifested in body, in mind, in soul.

And as this awakens those influences in others, so does it bring to thee that peace, that harmony, that understanding that makes the closer walk with Him.

Remember, as He gave—"If ye love me, keep my commandments. My commandments are not grievous, only that ye love one another, even as I have loved thee."

Then as we keep such in our daily conversation, in our daily dealings with our fellow man—in that same manner as we think toward or treat our fellow man—so we do unto the Lord our God, so we do unto our Saviour, our Brother—who gave all that we might know that onement with body, mind, soul, in Him.

For He is the way, the truth. They that approach any other way become those that cheat themselves, robbing themselves of the truth that would bring the preventing of those things that separate man from the love of the Father.

As to thy service, as to thy light unto others:

Who may tell the rose how to be beautiful? Who may tell the stars or the moon in its course how to raise in the heart and soul of man the longing to know the Creator of all?

And remember, as has been given, in Him is all. There was nothing made that was made that was not made by Him—the way, the truth, the light.

Then, let not thy heart be troubled; ye believe in God—believe in Him also, who has promised to come and walk with thee—yea, to talk with thee, as ye seek to know His biddings.

Ready for questions.

(Q) Was there a spiritual and psychic cause for my breakdown in 1929 as well as a physical one?

(A) Doubt brought the psychic experience, with the physical weakness.

Do not count these as weaknesses—for remember, the weakness of man my become the strength of God—in and through man using same as a channel

through which others may be brought to know of the light, of the love of the father for the children of men.

(Q) What has caused the abnormal fears from which I have suffered?

(A) Doubt!

Let not thy heart be troubled, neither let it be afraid. Cling closer—call until He answers. For the promise has ever been—"Though ye may be far, if ye will call—believing—I will hear, and answer speedily."

Read again, and again, the 14th, 15th, 16th and 17th of John; not merely as rote, but as though ye—as an individual—were speaking to thy Lord, thy Master, thy Brother. And ye will find the answer, ye will find that doubt and fear—and those things that may have troubled thee—will flee away; and there will come that peace as is promised. Know that He is able to keep that He hath promised. For He overcame death, hell and the grave, and is the God of the living—not of the dead nor of the past! For all is the present, now, in Him. As the Father, the Son and the Holy Ghost are one, so are thy body, mind and soul one. Hold them; hold that as a fact, as an understanding; and ye will find peace.

(Q) What is blocking the sale of my writing? Should I continue to try to write or give myself up entirely to the care of my father and uncle at this time?

(A) Continue to write. It will not be blocked longer.

(Q) If I am to continue with my writing, where can my novel manuscript be placed?

(A) Revell. [Fleming H. Revell Company, New York, Chicago, Toronto, London, Edinborough]

(Q) Where my poems?

(A) With Revell.

(Q) How can I obtain relief from resentment and bitterness?

(A) As ye forgive, ye are forgiven. As ye love, so are ye loved. As ye resent, so are ye resented. This is law—physical, mental and spiritual!

Then, chuck it out of thy life. Let the love of God so fill thy mind, thy body, that there is no resentment.

As to how—though ye may not of thyself, put the burden on Him and it becomes light. But act in the manner as He did, not resenting any. For remember, as He said to that one who had promised that though all might forsake Him, he never would, yet in the same hour denied that he ever knew Him—"When thou art converted, strengthen thy brethren." Thus

may it be given to thee—if ye put that resentment away, if ye put that doubt and that fear upon Him, He will cast it out; but thee, strengthen thy brethren. Teach, preach, talk to others, as to how they should leave such at the Cross and only magnify, manifest, know that they need not attempt to justify themselves. For, all the justification is in Him. We need then only to glorify that love, that hope, that understanding which He brings to each soul that seeks His face.

And He will answer. Fear not when He declares, "Be not afraid, it is I." Know that He is able, He is willing. Trust wholly in Him.

(Q) In this present situation what can I do to bring in more harmony? Is this situation chiefly my fault? If so, how can I improve it and where am I to blame? If not my fault, what am I to do about it?

(A) Who is blameless? Only those that blame no one for aught that is, has been or may be. Only in creating hope, life, understanding, harmony, does one become blameless. For, as ye understand, they that would be loved must show themselves lovely; they that would have friends must be a friend to others. For in the manner ye treat others, ye treat thy Lord.

Let that light which has aroused thee be alive, awakened. Condemn no one. And as ye come seeking, know, understand, as ye create same in the lives of others so is it reflected in thine own.

(Q) What particular sins are blocking my spiritual progress?

(A) Not sin, but doubt, fear. Let not thy heart be troubled, let it be not afraid—so long as ye are conscious of thy effort. Know there is no great thing any soul may do, except here a little, there a little, telling of, doing and being that ye would understand thy Lord would have thee do.

And these will bring that harmony, that outlet for those opportunities. And each day is an opportunity. As ye do the first step, the next is shown thee.

(Q) Should I get away from home oftener?

(A) If the greater opportunity comes through such, yes. But know that each soul begins where it is, to brighten that corner, that place where it is. The answer is ever in self. Know, even as He, "Of myself I can do nothing—only as the Father, as manifested through the Son, may work in and through me."

Then so live that thine own heart, thine own understanding, thine own conscience, does not condemn thee. Neither will thy Lord condemn thee, but will put His arm about thee.

Let this be thy meditation, in thine own words:

"Father, God! In thy love, in thy mercy, hear me as I pray! Thou knowest my shortcomings, my downsittings. Strengthen thou me in faith, in love, in hope, as was and is manifested in Jesus the Christ. Let His love so fill my life that others may see, even as I, the love thou hast for those that seek thy face."

We are through for the present.

TEXT OF READING 4083-1 M 55 (Chiropractor)

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 12th day of April, 1944, in accordance with request made by the self—Mr. [4083], through Dr. Ernest Weltmer, new Associate Member of the Ass'n for Research and Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. (Notes read to and transcribed by Jeanette Fitch.)

READING

Time of Reading 11:10 to 11:40 A. M. Eastern War Time…., Idaho.

GC: You will have before you [4083], born September 26, 1888, near Hagerstown, Maryland, who seeks a mental and spiritual reading with information, advice and guidance as to his mental and spiritual welfare. You will answer the questions he submits as I ask them:

EC: Yes, we have the records here of that entity now known and called [4083].

In giving that as we find may be helpful for the entity, it will be for this entity well that there be given the sources or the reasons and the premises from and for which such information may be drawn.

In analyzing body, mind, soul, all phases of an entity's experience must be taken into consideration. In analyzing the mind and its reactions, oft individuals who would psychoanalyze or who would interpret the reactions that individual entities take, leave out those premises of soul, mind, body.

As we would give, an entity body-mind was first a soul before it entered into material consciousness. Individual entities become aware in a material world of the earth as a three-dimensional consciousness, having its concept or its analysis of good or of Creative Forces or God in a three-dimensional concept, God, the Father, the Son; the Christ the mind, the soul the first cause of an individual entity as it may become aware or conscious in a three-dimensional or material world.

Just so may the soul-entity become aware in the other dimensions, which is indicated when this entity tries to interpret the reactions of a physical and a mental being by its experiences in an unconscious or in a dream state.

Just as these are judgments of an entity outside of itself so is there often left out that which is the motivative influence.

For as you look at or analyze yourself, you find that you have a body-physical with all its attributes. It is in itself combined of flesh, and bone, nerve tissue. Yet the motivative forces through same are the connections in the central nervous system to which the organs of the central body respond. The central nerve and blood supply are in general heart, liver, lungs and kidneys and then there is the general sympathetic nervous system. These control the activities of the organs of the central nerves only in conjunction with or coordinating with the activities of the central nervous system or cerebrospinal system. Then there are those activities in the three-dimensional experience of the senses themselves, through which this sympathetic system receives its impressions. Again we have the three-dimensional idea or pattern. All of these in the body are dependent one upon another and the variations that cause the characteristics or the personality or individuality of each entity to vary according to the reaction that is brought into play in the mind. For remember, mind is ever the builder. Mind is represented in the Godhead as the Christ, the Son, the Way. The Father is represented in the earth as the body. The soul is all of those attributes that manifest in the body.

For if you will read the Book of Revelation with the idea of the body as the interpretation, you will understand yourself and learn to really analyze, psychoanalyze, mentally analyze others. But you will have to learn to apply it in self first. For the motivating force in each one of those patterns represented, is that which the individual entity entertains as the ideal. This is the motivating spirit, the motivating purpose. When it is out of attune, or not coordinating with the First Cause, there may not be the greater unfoldment. For, it is in self that it becomes out of attune. It loses its power or ability. It loses creative energy or its hold upon the First Cause that is the Creator or God.

Through what channels do these approach the activity? Through mind! Mind as a stream, not mind as purely physical or as wholly spiritual, but it

is that which shapes, which forms, which controls, which directs, which builds, which acts upon. Just as the loss of the sense of sight may attune the touch to such degrees as for the soul to give, to see, to interpret. Just as the loss of hearing. Anyone may attune to the other senses in body.

So, will not the loss in self of the ideal in one direction make for greater attunement in another direction, or for the greater stumbling-stone? For individuals who have lost any of the senses as of touch, sight, feeling or what not, and condemn, become, as it were, dependent upon a confusion, a disillusionment, or they become a leech upon others who would find or show the way.

So in the activities of an individual entity, in mind or the mental and spiritual, we find that the mental and spiritual must be in accord with that First Cause in order that it may bring into the material consciousness that which is in accord with the divine purpose. For no soul enters consciousness perchance. For it is indeed true that each entity, each soul, enters into consciousness by and through the grace of the Creator. Compare it with the activity in self: A thought enters the mind. You either entertain it or you discard it. If you discard it, it has little or no effect and yet because you discard it doesn't make or cause the thought to be less productive had it been entertained.

So, as in the self, whether the individual entity or soul entertains its relationship to the Creative Forces or not, the relationship is still existent or possible. For indeed in Him, the Father-God, ye move and have thy being. Act like it! Don't act like ye think ye are a God! Ye may become such, but when ye do ye think not of thyself. For what is the pattern? He thought it not robbery to make Himself equal with God, but He acted like it in the earth. He made Himself of no estate that you, through His grace, through His mercy, through His sacrifice might have an advocate with that First Cause, God; that first principle, spirit.

What are you doing about it? In thine own self ye will find that it is thine self. Selfishness is the basic sin and the soul that sins shall die. What are you going to do about it? His life is offered rather that ye may apply the principles of truth, patience, longsuffering, brotherly love, kindness, gentleness. For if ye would be forgiven, ye must forgive. These are unchangeable laws. Thy body, thyself is the temple of the living God. That is all the God ye may know, that which ye apply in thy relationship to thy fellow man. For the manner in which ye (as an individual entity, a body, a mind, a soul) treat thy fellow man is the manner in which ye treat thy Maker. Remember that what ye sow, thine own soul, thine own entity, thine own mind, thine own body must reap. Ye are already in eternity, thy soul has been since the beginning. What are ye doing about it? Are you using it?

Ready for questions.

(Q) What are the reasons that the entity so often has felt that he has been unable to make full use of his mental and emotional powers?

(A) Lack of finding its own ideal, or the setting of thine own self as that which must be gratified.

(Q) Why has his memory seemed poor—when he really has a very good memory—and he has seemed unable to develop original ideas?

(A) Have ye used thy memory as a creative thing? Only that which is creative grows. Thy memory, remember is as the Way has given: "if ye

apply thyself, I will bring to thy remembrance all things since the foundation of the world." What is lacking? It is thine own coordinating of thy mind, thy body, thy soul-purpose to the first cause, the first principle, love. For God so loved the world that He gave His own, His own Son that ye, as an individual, might have access to the Father.

(Q) What has caused the emotional instability?

(A) Just as indicated.

(Q) Psychoanalytically speaking, what is the entity's emotional age?

(A) About two months. [His actual age was 55!]

(Q) Is there an Oedipus complex in the entity's psychology?

(A) Read rather that as has been given. Ye are looking for the material. Clean out thy temple. Open it to the powers that are thine. For ye realize, or should, that ye are conscious, that the Father-God hath need of thee.

(Q) Is there some emotional reason for the entity's frequent "clearing" of his throat?

(A) Read that indicated to thee as to how there is need for the perfect unison between Father, Son and Holy Spirit. There must be perfect unison between body, mind and soul, if the physical would be in accord. As ye know, there must be perfect accord between the central nervous system, the sympathetic nervous system and the sensory nervous system if there would be perfect accord. It's a wonder you don't vomit more often than you do!

(Q) What are the reasons that the entity has not found happiness in his marriage?

(A) Ye are seeking the gratification of thyself. Suppose God, suppose Christ had done that same for Himself, where would you be?

(Q) Psychoanalytically speaking, does the entity have a split personality?

(A) It has a split desire rather than personality. The individuality lacks stability. With the individuality being stabilized in an ideal that takes hold upon the infinite, the possibilities of the entity are unlimited, but self gets in the way and becomes the stumblingblock.

(Q) To what extent have childhood home influences incapacitated the entity for a normal, happy marriage?

(A) Just as much as the individual entity lets it have. For when ye were a child, ye thought as a child, but when ye became a man ye should have put away childish things and not blamed others for same. For each soul is an

entity, body, mind, soul. If it will use its will, in applying the fruits of the spirit to those conditions about it, the entity may attune itself to the infinite. If it attempts to abuse such, the entity pays the price. Just as ye may see about thee. As a tree grows you may bear it and use it and grind it in the shape desired. So may an individual entity, as it is trained, grow. It has those complexes but it also has its own individuality, and apple trees don't produce peaches, neither does a son of Satan produce saints. But ye are the son of the Almighty, the Creative Forces, even as Satan. Whose side are you on? Ye alone can determine! Will ye?

(Q) Have any adolescent experiences incapacitated the entity for a normal, happy marriage?

(A) Read what has been given. All of thy problems are here within self. Know, as has been indicated, all of the world (as ever has been, as ever will be) is represented in thee, thine own self. Look within. There ye will find the answer to every problem. Ye cannot ask a question that ye cannot answer within thine own self, if or when ye attune thyself to the infinite. Thy soul is eternal, thy soul-mind is eternal. Will ye as a child of the Most High listen to the voice within? For He has promised to meet thee within thyself if and when you attune to that. How? By the manner in which ye treat thy wife, the manner in which ye treat thy friend, the manner in which ye treat thy enemy. For the Lord, thy God is not mocked and thy troubles arise within thyself. Attune thyself to the God within. Begin with that which is best expressed in Deuteronomy 30 and in Exodus 19:5. There you may begin and you will find the answer if you will make of thyself not a slave, no, but one in accord with His will. For the knowledge of God, the Father is that which indeed sets thee free.

We are through for the present.

TEXT OF READING 264-45 F 44

(Housewife, Protestant)

This psychic reading was given by Edgar Cayce at 1867 Kalorama Road, Washington, D.C., this 16th day of February, 1935, in accordance with request made by the self—Mrs. [264], Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mrs. [264].

READING

Time of Reading 11:45 to 12:20 P. M. Eastern Standard Time. Washington, D.C.

GC: You will have before you the body and soul-mind of [264], present in this room, who seeks information, counsel and guidance as to her best mental and spiritual development. You will give that which will be of most help to her at this time, answering the questions she submits as I ask them.

EC: Yes, we have the body, the enquiring mind, the soul mind, [264]; this we have had before.

In giving that which may be helpful at this time, may there come with the awareness of the conscious mind, through the spiritual message that may be given, that in applying spiritual lessons to material facts there is the necessity that the body-mind and the soul-mind be at-one. There have been, as indicated for the body, those periods of mental and spiritual developments for this entity; also those periods when the misapplication for the better development of the physical body has occurred, yet these should be looked upon as that which is necessary for the experience of the soul that these may be indeed one. For the awareness makes for first the correct attitudes of the soul-mind, of the conscious-mind of an entity, that resentment in any phase is but as a barrier for the more perfect development of the whole or of the soul. Also that gentleness, kindness, a soft word even when there is anger and resentment; when there are those feelings that arise from any experience that find expressions in sharpness of words, in a resentment in any manner, that but make such conditions that the whole becomes as but fear and trembling.

That there may be more awareness in the physical forces of the body, keep that constant building from within, making the conscious mind, the soul-mind, more and more with that oneness of purpose, or desire, and the expressions of same will be more in keeping with constructive, creative development in the self and in that the self gives out.

Ready for questions.

(Q) How can I understandingly seek the kingdom of God and His righteousness?

(A) By making application in word, in deed, in thought, as is seen and understood by self. For as one uses that one knows, the awareness of its source, of its ability, of its end, is more and more a part of the entity, of the soul. For to do good is to be absent from that which will cause, ever or at any time, confusion in self or in others.

Then, to become aware is to do that which is known. Then the next step that should be for the self is given through that of meeting oft with thy god-self from within. For the growth, as He gave, the knowledge of God and His righteousness is a growth from within. It is not put on as a garment from without, not by this or that manner of rote alone. But if thy consciousness, if thy inner self needs or requires attitude, then conform to same to be aware of that which grows and grows from within. Does the beauty of the rose come from that shed upon same? Rather does it grow from within, absorbing—to be sure—from that environ about same. So the awareness of the kingdom, of being at-one, of having the Christ Consciousness as thy companion, as at-oneness with thee, is doing, being —not by faith or by works alone, but by being, by doing—that which is as the promptings of the desire of the heart, that has met and does meet in the secret chambers of thy mind, of thy heart. For that which is given thee from within, as He gave, shall be shouted from the housetops.

(Q) How can I gain the understanding to hold the right mental attitude of thought to cause my body to be cleansed or healed now?

(A) As has oft been given, do not confuse the body element and the spiritual elements. For the moment turn to this as a comprehensive and as an awareness:

Each atom of the body-physical is an expression of a spiritual import. That is how matter comes into being. That through rebellious forces within an atomic structure portions become as warriors against good, as set up within a physical body, is proven by dis-ease and distress, both mental and physical. That which is in the physical body that is so combined as to make the structural forces, that are composed of the warring atomic influences within a body, more aware; whether they be from the mental self or from the physical that are necessary to make aware, they are of the same source, the same force.

There has been given to this body how in the varied periods to meet emergencies in the physical structure of the body. Then, make the applications of such in the material manner.

Make applications of such in the mental and spiritual manner; knowing, seeing, making them one. See?

(Q) What are my abilities in my innate and soul self which are latent, and how may I develop and use them rightly?

(A) Again and again has this been given the body. The abilities of analyzing those that have the same rebellious influences in their lives, of their experiences, to this or that measure. And as the body-mind, as the soul-mind, as the entity enables others, so does it enable self to see, to know, that from every phase of experience which makes more and more aware of the spiritual import and to give the proper evaluation and interpretation of mental and soul activity in a body.

Is the motivative force of soul or spirit in growth in any manner, any more expressive of the God-influence in one element than another? All show forth His handiwork. Man alone, of self, through self, sets same aside for self-indulgences or self-aggrandizements, and gives then the improper evaluations here and there. But if the entity will seek and seek, more and more will the light of His love purify the body, the mind, and the growth of the soul be assured.

(Q) What were the thoughts and tenets which were studied at the time of my incarnation when in the Temple Beautiful, wherein I was enabled through the activities to become more in accord with developing the body beautiful? [See Life reading, 264-31.]

(A) That the motivative forces that cleanse matter are of the spiritual fires that have removed and do remove the dross of carnal forces. For when the body, when the soul (as the entity did then), makes for no thought of self or of body but that the glory and the fires of love that are of the Creative Forces burn within the mind, the body, the soul, so do they purify the flesh, the matter the influences of being in a dimensional plane.

(Q) In what exercises was I engaged which will aid me now?

(A) In the movements of the body as in relationships to foods, vibrations, that are a portion of the Creative Energies that manifest themselves in material planes. As in the study of the emotions aroused by the fire, water, air, earth, and their combinations that lie in all of their relative relations as one to another. These be they that the entity, the soul, applied. These be they of which the entity, the soul may become aware, in its application today, now, of that which manifests through self.

(Q) Should I develop either of those expressions in music, in words, in songs, or dance, which influenced me then?

(A) All!

(Q) Of what condition, and how, was my body cleansed in that experience as Iptsa, and how may I use this in the present?

(A) Just as described. Not only in knowing and becoming aware of those activities, seeing, feeling, raising those vibrations within self, but seeing them—not only by self but raised as by the power and influence of Him that is Life and not self alone!

(Q) Have I any ability for writing which will give aid to others?

(A) As the natural expressions are to communicate to others that which has been found good in self, if it is to the glory of the motivating force and not for the satisfaction of self, one has much to give. This entity has much to give in this direction.

(Q) Why do I want my body and surroundings unnecessarily clean, and why do I dislike to touch flowers and animals?

(A) A natural consequence of those influences from the awareness of these necessary forces to be gone through; not as rote but as a cleansing. And that from the changing or falling away, or the evolving through those vibrations from animal or from nature or the flower; but the awareness that they must be one and are one makes for purity of the whole! [GD's note: She said even going up the elevator with a bunch of flowers (held by someone else) would upset her equilibrium. See 264-31, Par. 13.]

(Q) How may I overcome this?

(A) By application. Let this, then, be thy prayer: "Thou, O Lord, art holy in thine dealings with thy fellow man. I, O God, am Thine—body, mind and soul! Purge thou me, that I may be one with Thee—and through that power Thou givest me make known to others the beauty, the love, thou hast shed on me."

We are through for the present.

TEXT OF READING 1567-2 F 52

(Presbyterian Background, Religious

Preference: "New Thought")

This Psychic Reading given by Edgar Cayce at his home on Arctic Crescent, Virginia Beach, Va., this 26th day of May, 1938, in accordance with request made by the self—Miss [1567], Associate Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno.

READING

Born September 21, 1885, in Cincinnati, Ohio.

Time of Reading 11:10 to 12:10 Noon—Eastern Standard Time. Cincinnati, Oh.

(Life Reading Suggestion)

EC: Yes, we have the records here of that entity now known as or called Miss [1567].

These as we find may be said to be very beautiful records, yet in ways such that it may be questioned by some as to why one who has been so far advanced in some experiences has been so little in the limelight or in the position of prominence through the same ways in the present.

If the varied experiences are studied with an eye single to service, these may possibly be understood or comprehended. For remember that God looketh on the heart and not, as man, upon the outward appearances.

Hence there are lessons to be gained by the entity from even those feelings, those innate urges that cry for expression. For in their very expression, not finding outlet they turn as it were upon those influences from within.

But we find that if these are used, the entity may yet find a peace, a manner or way of expression that will bring joy into the experience in this sojourn.

In giving the interpretations, know that these are chosen with the purpose that they are to become helpful experiences.

An experience, then, is not only a happening, but what is the reaction in your own mind? What does it do to you to make your life, your habits, your relationships to others of a more helpful nature, with a more hopeful attitude?

These are the criterions for every individual's experience—sincerity of purpose, of desire; putting the whole law into effect in the activities—which is to love the Lord thy God with all thy heart, thy mind, thy body, and thy neighbor as thyself.

This is the whole law. All the other things given or written are only the interpreting of same.

Then what does such a proclaiming preclude? From what basis is the reasoning drawn? What is the purpose of an individual experience of an

entity or soul into the earth at any given period?

These answered then give a background for the interpreting of why.

There are urges latent and manifested in the experience of each soul, each entity, each body.

First we begin with the fact that God is; and that the heavens and the earth, and all nature, declare this. Just as there is the longing within every heart for the continuity of life.

What then is life? As it has been given, in Him we live and move and have our being. Then He, God, is! Or Life in all of its phases, its expressions, is a manifestation of that force or power we call God, or that is called God.

Then Life is continuous. For that force, that power which has brought the earth, the universe and all the influences in same into being, is a continuous thing—is a first premise.

All glory, all honor then, is due that creative force that may be manifested in our experiences as individuals through the manner in which we deal with our fellow man!

Then we say, when our loved ones, our heart's desires are taken from us, in what are we to believe?

This we find is only answered in that which has been given as His promise, that God hath not willed that any soul should perish but hath with every temptation, every trial, every disappointment made a way of escape or for correcting same. It is not a way of justification only, as by faith, but a way to know, to realize that in these disappointments, separations, there comes the assurance that He cares!

For to be absent from the body is to be present with that consciousness that we, as an individual, have worshiped as our God! For as we do it unto the least of our brethren, our associates, our acquaintance, our servants day by day, so we do unto our Maker!

What is the purpose then, we ask, for our entering into this vale, or experience, or awareness, where disappointments, fears, trials of body and of mind appear to mount above all of the glories that we may see?

In the beginning, when there was the creating, or the calling of individual entities into being, we were made to be the companions with the Father-God.

Now flesh and blood may not inherit eternal life; only the spirit, only the purpose, only the desire may inherit same.

Then that error in individual activity—not of another but of ourselves, individually—separated us from that awareness.

Hence God prepared the way through flesh whereby all phases of spirit, mind and body might express.

The earth then is a three-dimensional, a three-phase or three-manner expression. Just as the Father, the Son, the Holy Spirit are one. So are our body, mind and soul one—in Him.

Now we have seen, we have heard, we know that the Son represents or signifies the Mind.

He, the Son, was in the earth—earthy even as we—and yet is of the Godhead.

Hence the Mind is both material and spiritual, and taketh hold on that which is its environ, its want, in our experiences.

Then Mind, as He, was the Word—and dwelt among men; and we beheld Him as the face of the Father.

So is our mind made, so does our mind conceive—even as He; and is the Builder.

Then that our mind dwells upon, that our mind feeds upon, that do we supply to our body—yes, to our soul!

Hence we find all of these are the background, as it were, for the interpreting of our experience, of our sojourns in the earth.

For the astrological or the relative position of the earth (our immediate home) is not the center of the universe, is not the center of our thought; but the kingdom of the Father or the kingdom of Heaven is within! Why? Because our mind, the Son, is within us.

Then with that consciousness of His awareness, we may know even as He has given, "Ye abide in me, as I in the Father—I will come and abide with thee."

In that consciousness, then, the purposes for which each soul enters materiality are that it may become aware of its relationships to the Creative Forces or God; by the material manifestation of the things thought, said, done, in relation to its fellow man!

As the earth then occupies its three-dimensional phase of experience in our own solar system, and as each of those companions that are about the solar system represents as it were one of the phases of our conscience—the elements of our understanding—or our senses; then they each in their place, in their plane, bear a relationship to us, even as our desires for physical sustenance; that is: foods for the body; with all of the attributes, all of the abilities to take that we feed upon and turn it into elements for our body.

All of the elements are gathered from that upon which we have fed to build blood, bone, hair, nails; the sight, the hearing, the touching, the feelings, the expressions.

Why? Because these are quickened by the presence of the spirit of the Creative force (within).

So our mind, with its attributes, gathers from that upon which we feed in our mental self; forming our concepts of our relationship with those things that are contrarywise to His biddings or in line with that Law which is all-inclusive; that is, the love of the Father, with our mind, our body, our soul, and our neighbor as self.

Then all of these influences astrological (as known or called) from without, bear witness—or are as innate influences upon our activity, our sojourn through any given experience. Not because we were born with the sun in this sign or that, nor because Jupiter or Mercury or Saturn or Uranus or Mars was rising or setting, but rather:

Because we were made for the purpose of being companions with Him, a little lower than the angels who behold His face ever yet as heirs, as joint heirs with Him who is the Savior, the Way, then we have brought these about because of our activities through our experiences in those realms! Hence they bear witness by being in certain positions—because of our activity, our sojourn in those environs, in relationships to the universal forces of activity.

Hence they bear witness of certain urges in us, not beyond our will but controlled by our will!

For as was given of old, there is each day set before us life and death, good and evil. We choose because of our natures. If our will were broken, if we were commanded to do this or that, or to become as an automaton, our individuality then would be lost and we would only be as in Him without conscience—conscience—(consciousness) of being one with Him; with the abilities to choose for self!

For we can, as God, say Yea to this, Nay to that; we can order this or the other in our experience, by the very gifts that have been given or appointed unto our keeping. For we are indeed as laborers, co-laborers in the vineyard of the Lord—or of they that are fearful of His coming.

And we choose each day whom we will serve! And by the records in time and space, as we have moved through the realms of His kingdom, we have left our mark upon same.

Then they influence us, either directly or indirectly, in the manner as we have declared ourselves in favor of this or that influence in our material experience. And by the casting of our lot in this or that direction, we bring into our experience the influence in that manner.

For this entity, then, we find these as influences:

Venus—the beauty ye enjoy; the abilities that are a part of thy whole experience. The abilities of love, yet that have in a manner been denied thee when ye consider as to thy material surroundings, thy material undertakings; but in thy deeper self ye find these as a part of thy experience—apparently as yet never satisfied, or that thou hast loved, that thou hast taken to thy heart has been swept away from thee, taken to those influences or environs that to thee become as naught!

Then there must be through these very influences and channels an outlet, a manner in which these may find expression; which there is, in thy ability to write beautiful things that will act and react upon the minds and the hearts of others—those that may read, those that may make same to be a part of their experience by the very manner in which ye in loving care may show forth these in thy dealings with thy fellow man!

In Jupiter we find the benevolent influences. And as there is the conjunction of Venus and Jupiter, which will appear in the coming fall—or about October the 13th should be one of or the most glorious days, as a day, for thy experiences of wondrous things that may be an answer to thy longings in many directions; the knowledge of those very things that may bring the awareness, the consciousness of His abiding presence that is nigh unto thee ever!

In these ye may be favored with the greater comprehension.

As to thy experiences or appearances in the earth, thy sojourns among men —these have been, as indicated, beautiful in many manners, in many ways; and yet they seem so for naught in the present!

But drawing nigh unto the Father-God (within) ye may become more and more aware of thy purposes for being here. For His promise is to bring to thy remembrance all those things from the foundations of the earth!

Hence from the very activities these find expression in the present in thy love for history, historical subjects, things pertaining to influences brought because of the relationships of individuals to conditions and characters and places! These become in thy activities and in thy abilities but channels, means through which ye may bring some of that beauty, some of that joy that is in His promises to thee, and to thy fellow man in thy very activity!

Before this, then, we find the entity was in the land of the present nativity during those periods prior to and during what is known as the American Revolution.

For the entity then was among those peoples about that fort then called Dearborn, who overran the land or who prepared for the indwellings and homes for others in the land.

When the associates and companions of the entity then, as Mae Marandal, escaped and established dwellings in the hills (where there later became great orchards, above the hills of thy own present abode), the entity brought much to those peoples in the manner and the way of keeping the records. The entity brought much through the giving of the greater understanding as to how there might be the rotation of this or that in the activity to bring about conveniences in the experiences of the people.

And ye loved thy neighbors; they loved thee!

For oft many, many came to thee for counsel, for that thou had been able to give to thine own, to thine own household, to thy own neighborhood, to thy own surroundings!

And in the present, in the application of those abilities arising from that sojourn, ye may find the abilities to give to others; not to shut thyself in, either in body or mind, but open thy heart, open thy abilities to others!

Write—write—write! Though ye may tear up for a year, or for more than a year everything ye write giving expression to same, ye will find the abilities to bring into the experience and minds of others the joys that are not even comprehended in the present!

Before that we find the entity was in the Persian and Arabian land, during those periods when in the "city in the hills and the plains" that teacher Uhjltd made overtures to the experiences of men to put away their petty feelings, their petty hates, those things that made people afraid by the very power of might making right; realizing that the power of love makes right.

The entity was among the natives who were of the household of that Uhjltd, and an older—much older sister of the entity in the experience, in the name then Ujdelda.

With the establishing of the activities and the household being gathered about the entity, we find that this entity made for helpful activities with

that teacher Uhjltd; and stood with the peoples against the rebellions that arose among a portion of the nomads during the early part of the activity.

Again during those periods when the Greeks and a portion of the peoples from the Persian land brought turmoils, the entity then aided in keeping that equilibrium—by what? The accounts of what had been the prices paid as it were by individuals, by those who had been cleansed in body and mind; not materially but mentally, spiritually!

Thus the beauty of such unfoldments made for experiences that brought joy and happiness to the entity in that sojourn—as it may in the applying of self in those directions associated with the activities in that experience; in spreading the gospel as it were of good tidings, by that same teacher; in being a portion of that group to aid in the publications of facts—not only of those things that may be gathered by self but that have been a part of the gatherings of others.

Before that we find the entity was in the Egyptian land, now called, when there were those activities being disseminated through the varied lands for which preparations had been made for or by individuals that might bring into the experience of material activity the greater means or manners of expression.

The entity then was among those who were in the activities of the Temple Beautiful, that made for the preparations of the many.

Thus the entity, as She-Lula-Or-Ar, made for the channels through which there arose the teachers who became especially fitted for activities or

operations overseas, or the beginning of those that became the greater active upon the waves of the oceans and seas.

As to the abilities of the entity in the present, then:

Hold fast to that which is latent and may be so manifested in that love ye hold for those of princely, crowning glories in the experiences ye have enjoyed in the earth!

Study to show thyself approved unto God, a workman not ashamed; rightly divining—dividing—the words of truth, keeping thy own self in thy own good conscience unspotted from questionings within thy own self.

Write—write—of Him; of those experiences of thy own!

And join thyself with those things being undertaken by thy brother-teacher of old!

Thus ye shall know peace and happiness here—now!

We are through for the present.

4

Mind Is the Builder

Reading 262-63

As has been given as one of the immutable laws, that which the mind of a soul—a soul—dwells upon it becomes; for mind is the builder. And if the

mind is in attune with the law of the force that brought the soul into being, it becomes spiritualized in its activity.

Reading 303-2

(Q) How may I overcome vibrations that are not in attune with my own?

(A) Filling self's mind (Mind the Builder) with those things that create more and more a unison of creative thinking, whether this be as applied to material, spiritual, or purely mental and social relations. Be sure they are creative in their essence.

Reading 357-13

In giving an interpretation of the physical, mental and spiritual wellbeing of a body, in terms of a mental and spiritual reading—as we have so oft indicated, Mind is the Builder.

The mind uses its spiritual ideals to build upon. And the mind also uses the material desires as the destructive channels, or it is the interference by the material desires that prevents a body and a mind from keeping in perfect accord with its ideal.

Thus, these continue ever in the material plane to be as warriors one with another. Physical emergencies or physical conditions may oft be used as

excuses, or as justifications for the body choosing to do this or that.

Ought these things so to be, according to thy ideal?

Then, the more important, the most important experience of this or any individual entity is to first know what is the ideal—spiritually. Who and what is thy pattern?

Throughout the experience of man in the material world, at various seasons and periods, teachers or "would be" teachers have come; setting up certain forms or certain theories as to manners in which an individual shall control the appetites of the body or of the mind, so as to attain to some particular phase of development.

There has also come a teacher who was bold enough to declare himself as the son of the living God. He set no rules of appetite. He set no rules of ethics, other than "As ye would that men should do to you, do ye even so to them," and to know "Inasmuch as ye do it unto the least of these, thy brethren, ye do it unto thy Maker." He declared that the kingdom of heaven is within each individual entity's consciousness, to be attained, to be aware of—through meditating upon the fact that God is the Father of every soul.

Reading 900-374

Remembering ever, mental law in mental application; spiritual law in spiritual application; and that material conditions are the outgrowth of the application of each; for mind the builder; the spirit the creator; the

material (of which visibility is given) that created. Great truth! Keep it before you.

Reading 2677-1

And remember, mind is the builder—whether in spiritual, material or mental, in its fuller term mind is the builder.

Reading 2747-1

From the beginning of time, there is set before the mind of the individual entity good and bad, life and death. The individual chooses. For this is the birthright of each soul, given by or through the Creative Forces, that the individual entity or soul may become aware of itself and its relationships with those things, conditions and other entities or souls about it. Thus may the entity find its true relationships to the whole.

For this entity, as others, there are those relationships borne with things—as it becomes a part of them, or as certain activities at certain periods in the varied environs become a part of the individual entity, through that called mind in the material world.

Hence mind is the builder. The body, the mind, the soul; each bears its relationships to those realms of its dwelling. Thus in the material experience time or place has its influence. In the realms of the spirit, or in other degrees or phases of consciousness—sometimes termed the astrological aspects, an influence is indicated that becomes latent or

manifested in the activity of the entity itself. Not merely because an entity is born under a certain phase of sun or moon or any of the astrological aspects, or any phases of the zodiac (yet all of these bear relationships one to another), but because of sojourn or experience in those phases of consciousness. Just as in the material certain developments, certain studies or applications fit an individual to apply itself in certain directions.

Reading 5753-1

In the material, the mental, and the spiritual experience of many souls, many entities, it has been found that there be those influences that do have their effect upon the thought of those that would do this or that. Who gives it? Self!

Just as it is when an entity, a body, fills its mind (mentally, materially) with those experiences that bespeak of those things that add to the carnal forces of an experience. Just so does the mind become the builder throughout. And the mental mind, or physical mind, becomes carnally directed!

The mind is the builder ever, whether in the spirit or in the flesh. If one's mind is filled with those things that bespeak of the spirit, that one becomes spiritual-minded.

As we may find in a material world: Envy, strife, selfishness, greediness, avarice, are the children of man! Longsuffering, kindness, brotherly love, good deeds, are the children of the spirit of light.

Choose ye (as it has ever been given) whom ye will serve.

This is not beggaring the question! As individuals become abased, or possessed, are their thoughts guided by those in the borderland? Certainly! If allowed to be!

But he that looks within is higher, for the spirit knoweth the Spirit of its Maker—and the children of same are as given. And, "My Spirit beareth witness with thy spirit," saith He that giveth life!

What is Life? A manifestation of the first cause—God!

Reading 202-4

(Q) What should I do to improve my mental condition in regards to ailments?

(A) Think in wholly constructive manner; that is, as this: There is creative in the system that which may meet the needs of the physical body in its everyday activity, and sufficient to store energy for the resuscitation of used forces. Make that known in self. As the mind accepts a condition as being positive, it acts upon that condition, yet when negative forces are continually set before self, and expected—and the expectancy is as of such to make the reaction of such a nature as to destroy, then negative forces become the more active. Necessary, then, that the body—any body—keep

the near normal of a constructive building in the mind; for mind is the Builder.

Reading 257-252

Oft analyze, in self's own inner self, the why's of those desires and hopes, consider as to whether these are in keeping with the spiritual purposes.

For, while mind is the builder, it is the purpose, the intent with which an individual applies self mentally, that brings those physical results into materiality. And these should be kept coordinant one with another. For, as has been given, there must be those meetings of self in material manifestation of the ideals and purposes of the spiritual and mental aspirations of an individual. And be not deceived, God is not mocked; whatsoever a man soweth, that must he also reap. And with what measure ye mete, it will be measured to thee again.

Reading 261-27

Let that be the period of the meditation. Lie prone, or almost so, when it is used; and not let the mind run hither or yon, but let the mind be rather in the constructive way and manner. For as the mind and the body and the soul are the triune, so is there the feeding of the spiritual self in the ways and manners as the physical body is fed—by thought. For the mind is the builder, and as the soul thinketh so it is.

Then during the period let it be in that attitude of constructive hopefulness.

Reading 270-25

Keep self in attunement with an ideal. Let the ideal be that in keeping with those conditions as have been outlined for the body. These are the truths most to be kept most before self: Mind, the builder—but guided spiritually brings for those elements in the life as, when they have grown to seed, bring those conditions of a gratifying nature to the individual and individual development. Wherein there are allowed those of the carnal, or of the material nature to be predominating—these may have for the time being their glossiness and their gratification of physical desires, but "there is a way that seemeth right unto man, but the end thereof is death."

Reading 279-17

Keep self in that balance which is in accord with being in that attitude of sincerity with self towards the ideal, and better conditions are the natural result; for mind is the builder. As to what the impulse creates for same, is with the will of the individual.

Reading 281-39

For thoughts are things, and the Mind is the Builder. But if ye fill thy mind with the cares of the world day by day, ye may not in the moment give the

best that is in the life of those that live the Christ-life—even as Jesus gave the new commandment, "that ye love one another."

Reading 284-1

Where the heart is does the mind (the builder) dwell the more often.

Then, in the storehouse of such knowledge may the entity gain that which will not only enable it in the present to find interesting study and worth while activity, but to lend self to that force or opportunity of self-development that will enable the soul forces to be advanced and expanded in influences and abilities of the entity in the present experience.

Reading 349-4

Build that within self with the sure knowledge of life, self, body, mind, spended in the proper direction brings that one sows; for be not deceived, God is not mocked, and what a body—mentally, physically, spiritually—sows, that it reaps! and not something else! Wishes do not bring other than desire. Is desire of that that builds in the proper sense, in the proper order with spirit, soul or mind and body? for the spirit is life; the mind is the builder; the physical is the result. Guide, keep, self aright.

Reading 349-6

(Q) I am very unhappy at the office—

(A) (Interrupting) That's too bad!

(Q) (Continuing above Quest.) As I feel [257], my employer, is depending upon me less and needs me less.

(A) This the body should learn: Such an attitude of mind in self will only engender dissatisfaction in self's attitude towards work attempted; and do not forget that the Mind is the Builder! Would the body [If the body would] continue to keep such an attitude, it may be very sure there will be builded in the actions of self that condition as it felt. Should the body desire to correct same, know that the dependency can be placed in self and act in that manner! and grow toward where the requirements are more; but do not try to act in a manner that thoughts build dissatisfaction in self, for these will breed dissatisfaction with the employer—and would the body be that more is required, yet unable to perform that as is required, feeling that it is too great a burden? Then why should not there be dependence put in others? Be not double-minded. Use (slangly as would be said) common horse sense with good judgement in that that may be accomplished in self, and more may be accomplished in the attitude of self towards that attempting to be accomplished than in any other manner. Know that desired, the place, position, dependency desired. Then act that way!

Reading 349-17

There are always those reactions from the attitude or that expressed or manifested in the mind of an individual. For, as has been given, Mind is

the builder; whether from the material desires, the mental attitude, or the spirit inception that gives growth to the ideas expressed or that are thoughts in the mind of an individual. And those answers or expressions, when such are given, are only the records made by the mind of the individual as it would grow in the experience of self as related to conditions, individuals or experiences that are sought or expressed in thought through the growth of same in mental reaction at the time.

Reading 370-3

Mind is the builder, and that entertained, that builded, that pattern set in same is that to which the body, the mind and the soul attains by this constancy held before same.

Reading 412-9

If ye would be happy (it is the law), ye must make others happy. Ye cannot know happiness unless ye experience that ye have brought happiness, hope, joy, into the experience of another.

This does not mean, then, becoming long-faced, melancholy; but rather joyous, glad, hopeful! But neither does it mean folding thy hands in indolence; rather as has been given, the harvest is white, the laborers are few. If ye would know Him, be up and doing. For as it was said, "He went about doing good." Not being good but doing good—which is the being good; being good for something, mentally, spiritually.

Mind is the Builder. Then, if ye would have less strife and more harmony, build same in thy daily relationships. For when ye complain of the faults of others, do ye not build such barriers that you cannot speak kindly or gently to those whom ye have felt or do feel have defrauded or would defraud thee? How spoke the Master?

"It is indeed necessary that offenses come, but woe unto him by whom they come." But "If thine enemy smite thee, turn the other cheek." Living that, being that, is to know the life eternal; and only in the manifesting of same, and bringing into materiality such experiences, may ye indeed know the joy even of living.

5

Too Conscious of Self

TEXT OF READING 1982-2 F ADULT

This psychic reading given by Edgar Cayce at his office, 115 West 35th Street, Virginia Beach, Va., this 23rd day of January, 1928, in accordance

with request made by self—Mrs. [1983].

PRESENT

Edgar Cayce; Mrs. Cayce, Conductor; Gladys Davis, Steno. Mr. L.B. Cayce.

READING

Time of Reading 12:10 A. M. Eastern Standard Time. Brooklyn, N.Y.

GC: You will have before you the body and the enquiring mind of [1982],…, Brooklyn, N.Y., and you will answer the questions which I shall ask you regarding these.

EC: Yes, we have the enquiring mind of this body, and much may be said as respecting the abilities and the lack of application in some directions and over application in other directions. Hence we find a mind that is in that way of not being wholly in accord with its own best interest, through not being consistent in the various forms of applied truths as gained by the consciousness of the body. There is a vast difference in being conscious of an existent condition and suspecting the consciousness of an existent condition, and the actions of a body as respecting this variation oft causes consternation—with the results as are attained through same. There is a vast difference, too, between applying physical laws to spiritual conditions and spiritual laws to physical conditions. While all is one in a life, yet each in its own sphere; for well has it been given that the foot does not

find fault with the body that it is not the eye, nor the eye that it is not the hand; yet each in its own sphere necessary for the full accomplishing of that which may be attained by the whole.

Ready for questions.

(Q) How can I make a great success of life, become more spiritual and come in touch with those people and things and opportunities that will aid me in becoming a nobler and more successful woman, so I may be of more use in the world?

(A) In all due consideration to the abilities of the body-mind, the body-consciousness of the entity, best that this be taken one at the time—and when the consciousness and the abilities of applying that cause, and that application brings more and more; for truly does the physical or spiritual grow; for, as has been given, grow in grace and in the knowledge of the truth, adding unto self those various forces of virtue, knowledge, temperance, long-suffering, patience, understanding, charity, love. All these, in their regular order. Be not unmindful that, as each is added in its own sphere and applied in self, that radiated will attract, and convince, and draw into the body that necessary to be accomplished by the body for a success. Do not look for success in dollars and cents and not in the spiritual life, for first add the spiritual life and truly all these things will be added unto you; for truly has it been said, seek the Lord while He may be found, adding unto self the various graces of the body-mind, the body-consciousness, and with these will come that success that is meted for the body. Be patient, and be long-suffering in the application—and often stand still and see the workings of the Lord! Do not ever attempt to force an issue! Merit that as would be attained by self, through meting that same element to each and every individual whom the entity may—or does—contact. Not a hard condition—not a hard element—and the body—body-mind—may say "these things have I always done but they do not bring me

what I desire." Take, then, an inventory of self and see if spiritually these have been applied in the spiritual way and manner, and not applied spiritual laws expecting the physical results! First obtain the spiritual response and the physical is the natural consequence of same.

(Q) Can I still make a success of my voice as to singing in public? How?

(A) By applying. Any attainment may never be accomplished save by application. The body has the abilities, physically and mentally, yet builds such a wall within and about self—by fear—fear—that the application even of the talents within self are belittled by self, and others see the same result.

(Q) Could I aspire to the Metropolitan Opera Co?

(A) Aspire, yes. To reach same, this would require the application—application—more and more, yes.

(Q) In what can I make the greatest success?

(A) Teaching. That which is to the physical mind—that which may not be accomplished to the physical mind, sensorially—this is the thing that must be overcome to make a success of self.

(Q) Would voice teaching be a success?

(A) Voice teaching, or piano teaching, or any instrument teaching, yes—for the rudiments, the abilities are there. Lose self—not application of that which I have done, but that which you may do through that which you will apply!

(Q) Would public speaking be a success?

(A) This may be attained. Music is the forte, and teaching is that through which the entity may make the greatest success—anywhere the entity so desires. First conquer self—first lose self in service to others, irrespective of self!

Remember, He made himself of no estate that He might save the more. Do thou likewise. Belittle self—get self from within front of the success, that self may succeed, or that the I am may succeed. Do not blind the abilities. Do not hinder the success. Do not keep self in turmoil by keeping self projected in front of that which may be accomplished for others and for self!

We are through.

TEXT OF READING 2559-1 F 40 (Art Teacher)

This Psychic Reading given by Edgar Cayce at the home of Mr. David E. Kahn, 20 Woods Lane, Scarsdale, N.Y., this 7th day of May, 1941, in accordance with request made by the self Miss [2559], new Associate Member of the Ass'n for Research & Enlightenment, Inc., Virginia Beach, Va., recommended by Mrs. [2174].

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Miss [2559].

READING

Born July 21, 1900, in Hamburg, Germany.

Time of Reading 4:05 to 5:10 P. M. Eastern Daylight Saving Time…., N.Y.

GC: You will give the relation of this entity and the universe, and the universal forces; giving the conditions which are as personalities, latent and exhibited in the present life; also the former appearances in the earth plane, giving time, place and the name, and that in each life which built or retarded the development for the entity; giving the abilities of the present entity, that to which it may attain, and how. You will answer the questions, as I ask them:

EC: (In going back over years from the present—"-'32—yes, changes —'29-'23—developments and change—'16—preparation—" etc., on back

to birth date.)

Yes, we have the records here of that entity now known as or called [2559].

In giving the interpretations of the records as we find them, these are given with the intent and purpose that this may be a helpful experience for the entity; enabling it to better fulfil those purposes for which it entered this present experience.

The entity itself is "sensitive," and should, with the application of its abilities, use that sensitiveness in analyzing and in enabling those with whom it may work to fulfil their better developments; that is, minimizing their faults, magnifying their virtues.

Many and varied have been the experiences of the entity. Some have been attained through the purging of the body influences.

Rather consider these as possibilities, as applicable experiences in the present activities: There are the body, mind and soul. These are the phases of man's hopes, his realizations, his personal activity. These present the three-dimensional phase of man's awareness. To be sure, there are other phases, yet in material expression it is true that he only becomes aware of same through some phase of the three-dimensional experience. As might be indicated, it is one thing to have a book with its dimensions, another with its color, its cut or its good or cheap binding; yet these have little or nothing to do with the content of that as may be called a book.

So, in attempting to give an entity such as this the information as to its experiences through material sojourns, the urges that arise from the application of lessons attained in other dimensions, it is like attempting to describe that for which we have little or no vocabulary—in that particular realm of thought or activity.

Yet, in a material plane there are those phases of activity that are sensed through body forces—as the five senses; though these do not express or manifest the character, the shape or the form of that body.

But it is what one does about the knowledge as may be attained that produces or brings growth or glory to the body, mind or the soul.

If there is only a consideration of bodily influences, the entity must of its very self remain very material-minded, yet may be fully aware of the mental and spiritual phases of its experience or awareness.

Or, an entity may only dwell upon—or feel so impelled as to apply only—the mental or the visionary, or the hopeful or wishful thinking, as to become impractical in a practical world.

Or, one may be so impelled by the vision or the spirit of activity, whether it be force, power, might, beauty, grace, harmony or what not, as to lose sight of the growth that is necessary in all phases of that awareness.

As the entity is what may be called psychic, or sensitive, we find that rhythm, beauty, static as well as the living and magnifying of harmonious

forces are a portion of the entity's experience.

Thus, for the most helpfulness to be attained, there needs to be the realizing and the awareness that in the material experience the self is also —as the spiritual force—body, mind, soul; or God, the Son, the Spirit. For, those influences answer to something within self. And as the body, mind and soul are one, so are the helps, the hopes, the abilities one; when in each phase of self's seeking expression those influences as respond to the phases of material development, or material manifestations, are called upon to function in their proper relationship, their proper place in this material experience.

These adages or proverbs, then, are well in the entity's experience; for these are universal laws, and apply to the spiritual concept as well as material manifestation:

Like begets like—as ye sow, so shall ye reap—as ye would that others should do to you, do ye even so to them—as ye do it to the least of thy associates or thy brethren, so ye do to that Creative Force, that influence of spirit that is manifesting through thine own self.

To thine own self be true, and ye will not be false to any.

For, the expression of thyself is that god ye worship—call it by any name, it is that ye put first and foremost.

Hence the needs of analyzing in study, the needs of analyzing and applying in thy dealings with others.

The body, this entity, is exceptionally endowed with that faculty of attraction. Hence the entity is a good instructor, and that should be a portion of this entity's experience with others.

There is the ability to be affable and to "get along," as would be called, with others; that ability to apply itself in the best manner under all circumstances, whether under great stress of material, mental or spiritual doubt.

These are virtues. Nourish them, cherish them, and use them. For, in their use—as in love, as in hope, as in charity, as in longsuffering—they grow by their use. For, they are eternal.

That which is temporal passeth away. That which is constructive, creative, lives on. Good grows. Bad decreases as it destroys.

In giving astrological aspects, the urges latent and manifested—these, as may be indicated from that just given, are being altered or changed in their expression. For, these are only urges. And remember, no urge—whether astrological or material surpasses that impelling force of the will of the entity, that birthright which is the gift of the Creator; that produces individuality as well as establishes that attunement to the Creative Force we call God.

For, it is not by might nor by power, but by the spirit of truth that we are made free. In the way of love, kindness, patience, longsuffering, we grow in grace, in knowledge, in understanding of our relationships to our Creative Force or God.

These ye have manifested, these ye do manifest in thy daily life. Hold fast to them!

While there are latent and hidden powers in thine own abilities, give expression to that ye know to be in keeping with thy ideal, thy concept of what ye would have thy neighbor, thy friend, do to thee.

Manifest more and more that ye would have thy Lord, thy God, to be like, if He were like thee in the flesh. For, ye see reflected in the face, yea in the mind, yea in the spirit of others that which is thy own concept of thy Maker—because of the manner in which ye approach each soul.

As to the appearances in the earth, then—we find here the greater expression of that which is the experience of the entity in the present, and that which may be applied in the daily life to meet the problems of this material experience.

While problems arise, they have made thee strong. Be not weary, then, in well-doing. For, thou hast set thy foot on the path. Keep thy face to the light of truth in the Christ, and the shadows will fall farther and farther behind—as ye approach that throne of mercy, as ye show mercy; of love, as ye show love; of grace, as ye show and manifest grace in thy dealings with thy fellow man.

Before this the entity was in the land of the present sojourn, during those periods of the early settlings in the land; especially in Plymouth or Salem and that area where there were the first settlers in the land.

The entity, however, was of the natives of the land. Hence the entity in the present is truly of this land more than many who were born here during this experience.

For, in the meetings of those that offered thanks and then lived same in their lives, in their dealings with others, did the entity see and experience that which has been and is latent, and yet oft the manifested expression of the impelling influence and hopes of this present entity.

In that experience the entity was known as Mode Wing. The entity gained; though tender in its associations, the entity was disappointed oft, and swore vengeance—and has met same in its experience.

Remember, swear not by heaven—for it is His throne; nor by the earth—for it is His footstool. For that ye sow, that ye meet.

In the present, from those experiences, those abilities to adjust self to the varied circumstances are a part of the entity; also the abilities to work with the hands, as well as the appreciation and the joy of the out of doors—whether in wind or weather—these are parts of the entity's inner self.

Stay close to nature in thy abilities. And in thy application of thy teaching others, teach also their appreciation, their thanks to nature—and for reasons as may be so easily, so readily gained by entering into same through that appreciation. The littlest, the smallest individuals, are those who lack the ability of appreciation. Stress that in thy vocational guidance, as well as in the rhythm of life; the rhythm of body-expression for the beauties of the awakening in the body, the mind, the soul; the possibilities, the opportunities offered in nature for expression.

Before that the entity was in the land of the present nativity, during those periods when there were individuals gathering for a unified ideal, or as those who were in the beginnings of the Holy Wars.

These brought periods of dissension and discouragement to the entity. Not until the latter portion of that experience were there periods of mental and soul development, when the entity had opened self in body and mind to the lessons in nature.

For, the entity learned much of hardships, of disappointments, because of others misplacing ideas, or misplacing ideals for ideas. These in the present find that expression in the entity of its doubting itself at times, and yet when alone very positive, very sure. Yet because of others and their influence, doubts arise.

Hold fast to that faith as ye learned in nature, as ye see so well expressed; that though ye may be dead in appearance ye are alive if there is the spirit of truth, the motivative force in thy activity in every sphere of thy relationships to others.

Before that the entity was in the promised Land, during those periods when there were the activities of the peoples from Rome among those peoples there; during and following the ministry of the Son of Man, the Prince of Peace, the Savior in the earth.

The entity was among the offspring of a companionship between a Roman and one of the Palestine land. Hence the entity through that experience was in the position of questioning self, questioning others, because of the variation produced in some places, some sections, by class distinction.

Yet those truths, those tenets gained there—under the tutelage of that parent of the faith in the household of Cornelius—brought hope, understanding, the ability to judge only as ye would desire to be judged by others.

Thus, the entity was not only one whose parentage in authority brought helpful forces through the experience, but the entity in its application of its abilities was as a teacher—especially of economic and political science, political economy, political affability, and language. All of these were a part of the entity's experience in that sojourn.

Hence in the present sojourn, through the varied phases of its relationships to others, these have been and are a part of the experience of the entity.

The name then was Chardee.

Before that the entity was in the Chaldean land, during those periods when there were other lands brought under submission—politically.

The entity then was a princess in that land. Yet, coming under the care of some of those that were as but slaves, the entity gained by that association.

Abilities as a danseuse, abilities as an artist, abilities as a musician, arise from the entity's application of the tenets gained in the youth, in the meeting of the problems in the court during those periods of activity—even in the court of Nebuchadnezzar, the king in Babylonia. Though the entity was of the Babylonians, it was not as those of the legends; of Babylon but not a Babylonian. For, the entity applied its abilities not to excite or to satisfy the selfish appetites, but rather was known for its beauty, its grace, its dependability in developing body and mind to those of the beauties rather than the low, the mean things as may arise from gratifying appetites.

The name then was Schardezrah. And this was one of the great material experiences of the body-entity, as also the experience as the dove or the coat wing (Mode Wing). For, there were the purposes, the desires for the manifesting of beauty and grace among those with whom the entity constantly came in contact through that sojourn.

It is well to use those promptings in this present experience.

Before that the entity was in the Egyptian land, during those periods when those from Atlantis were entering.

The entity was among the first of the offspring of the Atlanteans in the Egyptian land. Thus the adapting of self in body, in expression to that new environ, has brought problems of the same nature in the present experience of the entity.

For, the desire to hold to legends as well as the stories or tales as were told brought periods of wonderment, of disturbing forces. Yet the entity brought much to many through that experience in a helpful manner, when accepting the new orders under those who directed the services in the Temple of Sacrifice, and especially in the Temple Beautiful.

There again was the dance, the expression of the body for the glorification, the appreciation of the gifts from the Creator; and these may be brought into being as a part of the present experience of the entity.

The name then was Chi-Eloir.

As to the abilities of the entity in the present, then:

How may one tell a violet to be beautiful, or to give off more of its fragrance? These are a part of the entity.

Hence hold fast to that thou hast purposed in thine heart to do. For, having set foot on the path, look not backward. Remember Lot's wife.

Look up, lift up; even as ye may lift others in thy service, in thy activity in instructing in all or any of those channels in which ye choose to give expression to the glories of nature and of God, in the Christ-Consciousness.

Ready for questions.

(Q) How may I best continue my teaching and at the same time successfully continue the development of my art work (the drawing to music) which I so long to do?

(A) Budget thy time. Leave off neither of these. For, as ye find thy expression of self ye will find the opportunities also.

Be not weary in well-doing; for ye are on the road to that ye hope to attain.

(Q) Would I be able to do better work in the Southwest, among the Indians, where I have such a desire to be?

(A) Being among them, of them, is it any wonder!

In the Southwest—after another year—seek thy labors, thy expressions.

(Q) How can this be made possible, and through what channels?

(A) Through the same channels in which ye are laboring at present, as associated with the Indian service—governmental.

(Q) How may it be possible for me to spend the summer there?

(A) Not this summer. After the next, then ye may spend thy summers and thy winters there, if ye like.

Ye have much to give. Think not because it may for the moment be hidden that it will lose its power, its might. For, though the violet may shrink away, never being seen even by man, it gives its beauty and its grace to its Maker. To Him look, not merely for encouragement but for the glory. And to man will come the honor in seeking to follow in thy ways.

(Q) How may I find greater expression of my desire and ability to bring harmonious relations between groups?

(A) As indicated, by the study and analyzing of that ye taught, and by that as has been indicated; minimizing the faults, magnifying the virtues—not only in those with whom ye work but in thyself; condemn not anyone.

(Q) How can I overcome the terrible timidity in speaking with people?

(A) Do not attempt to overcome. Rather let the speaking come as from the heart in a service to others.

For, this is a grace—this is a beauty. Do not, because of the boisterousness of others, allow this to become a stumblingstone. Rather realize and know that it is the real steppingstone to thy success.

(Q) How may I completely free myself from the hypnotic influence of certain persons, which hinders me at times in my work?

(A) Surround thyself, ever, with the white light of the Christ-Consciousness, and all of these will pass away.

Know deep within self—know in thy body, in thy mind, in thy soul, as He hath promised of old—"I stand at the door—whosoever will, open—I will enter—I will abide with thee always."

In that shelter no harm may come.

Keep that way open; close the doors to others.

We are through for the present.

Editor's Note: In this next reading, the woman was so talented that admirers would surround her. Cayce warned her to be careful about becoming too self-conscious; he advised her to be a sponsor and supporter of other talented people, instead.

TEXT OF READING 5355-1 F 36

This Psychic Reading given by Edgar Cayce at the office of the Association, Arctic Crescent, Virginia Beach, Va., this 25th day of July, 1944, in accordance with request made by the mother-in-law—Mrs. [3006], Living Sponsor of the Ass'n for Research & Enlightenment, Inc., recommended by [2946].

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Jeanette Fitch, Stenos.

READING

Born May 19, 1912, in Chicago, Illinois.

Time of Reading Set bet. 3:30 to 4:30 A. M. Eastern War Time…., Ill.

GC: You will give the relations of this entity and the universe, and the universal forces; giving the conditions which are as personalities, latent and exhibited in the present life; also the former appearances in the earth plane, giving time, place and the name, and that in each life which built or retarded the development for the entity; giving the abilities of the present entity, that to which it may attain, and how. You will answer the questions, as I ask them.

EC: Yes, we have the records here of that entity now known as or called [5355].

Here we find an entity given to great numbers of abilities and especially gifted in music, in interpreting of song; better as a judge of a good voice, and this is what the entity should give itself to, for others, as well as offering an outlet for the abilities. Sponsor young singers or musicians, in aiding in their start and in their presentation of abilities before those who are qualified to aid such students in completing and in giving to the public this class of activity, and helping those also needing help.

In analyzing, then, the abilities of the entity, these are many. For all of the arts might well be said to be represented; as a judge or as a sponsor of, and as a contributor to, all phases of music, instrumental as well as vocal, that which would pertain to the arts in interior decorating, as wall paper design, as pattern of friezes, decorations in buildings, especially large buildings where the activities of a nation or a country or of a locality are to be depicted. All such should be the outlets for the body-activities.

Astrologically we find Venus, Jupiter, Mars, Uranus as influences, and thus the entity is ever surrounded by those who are admirers because of its talents and abilities. Don't let these turn the head or make thee too self-conscious.

The entity is also among those who might gain by games of chance. These are well to be held in check, for such might easily become stumblingblocks rather than helpful forces in the experience of the entity.

As for the appearances in the earth, these have been quite varied.

Before this we find the entity was in the land of the present nativity during those periods following those rebuildings of the environs of early Chicago. Here we find the entity was among those who contributed to those activities in which there were the improvements of the entertainments, of the environment, for those who would be active in interpreting the arts and sciences.

The entity was in the name then Edna McCall. In the experience the entity contributed much to the early welfare of the land and the peoples, though it became rather self-conscious in some periods of the activities; and thus some questions, and hence the warnings as to taking too much time in games of chance or in allowing position to make the entity too self-conscious.

Before that we find the entity was in the Roman land when there was a uniting of the activities from the Grecian land to the Roman experience, or the fostering of the manners of expression, or the dramatic art which was

first introduced in Rome. The entity was then a patron of same, as one close in relationships to the rulers, and thus the entity then was known as Galius.

Before that we find the entity was in the Egyptian land with the preparations for those to become emissaries in other lands. The entity was among those who were the instructors as well as, in a portion of the experience, having an interest in the activities in the Gobi land.

Thus certain phases of the cultural activities in China appeal to the entity.

As to the abilities of the entity, then, that to which it may attain and how, most of those things which are good materially will be parts of the experience of the entity in this sojourn. Use them; don't abuse them. Realize they are gifts from what may be called providence or of the divine, and as to how good a keeper ye have been of the talents lent thee depends upon the harmony which may be in thy experience and as to what may be the opportunities and possibilities in experiences to come.

As has been indicated, do by sponsorship give help to those seeking in voice, in music, to find or to contribute something to the welfare of the people of the nation, of musical talent. Do help there.

Ready for questions.

(Q) What interests should I take up in later years?

(A) As has just been indicated.

(Q) What have been my former relationships with the following, and what urges are indicated in the present: My mother, [...]?

(A) Ye worked together in the experience just before this in making the environs a much better place for peoples, for others. "For others" ever being the watchword, a spiritual, a mental and a material growth may be expected in any entity's experience.

(Q) My father, [...]?

(A) In the experience in the Roman land and there we find the entity looked forward to their counsels together.

(Q) My husband, [3201]?

(A) In Egypt, as well as in the experience just before this.

(Q) My son, [3202]?

(A) In Egypt.

(Q) My daughter, [5351]?

(A) Through the experiences ye have been very close together. Do give this entity an opportunity in all of the things ye had hoped for, for thyself, yet never quite attained to.

(Q) My son, [5352]?

(A) This we don't find.

(Q) My mother-in-law, [3006]?

(A) Especially in the Egyptian experience when ye contributed much one to the other.

We are through with this reading.

6

Dreams and Visions

Editor's Note: As you will see in these discourses, Cayce considers the activity of the mind during dreams and visions to be important to developing one's whole mind.

Reading 137-92

The dreams, as we see, come to the entity through those channels as have been outlined for the entity, and are for the entity's edification, will they (the dreams) be but applied in the physical or material life, for the dreams and visions are as experiences to the mental forces, and the mental or mind is the Builder.

Editor's Note: While giving his readings, the man Cayce was not conscious of the content given. Rather, the man Cayce had a dream or vision while giving the readings, which he would remember when he woke. These dreams and visions were often profound in their content, conveying much insight and wisdom. Here are some of Cayce's dreams and visions during readings.

TEXT OF READING 254-68

This psychic reading given by Edgar Cayce at his home on Arctic Crescent, this 7th day of September, 1933, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. L. B. and Hugh Lynn Cayce, Mildred Davis.

READING

Time of Reading 3:30 to 4:30 P. M. (Continuation of 254-67. Same suggestion)

EC: (While going over suggestion, said "Hoi—Hoi—")

Yes, we have that work as manifests itself through the body Edgar Cayce, and the enquiring minds of those present in this room. Ready for questions.

(Q) What caused the extraordinary physical reaction with Edgar Cayce at the close of the reading [254-67] this morning, at the beginning of the suggestion?

(A) As was seen, through the seeking of irrelevant questions there was antagonism manifested. This made for a contraction of those channels through which the activity of the psychic forces operates in the material body; as we have outlined, along the pineal, the lyden and the cord—or silver cord. The natural reactions are for sudden contraction when changing suddenly from the mental-spiritual to material.

For, as evidenced by that which has been given, there is the touching—with the mental beings of those present in the room or at such

manifestations—of the most delicate mechanism that may be well imagined.

As has been crudely given, a hen may lay an egg but the shell once cracked or broken cannot be made to produce that it contains.

When the thought, the activity that is being made manifest, is broken, that which is creative or constructive—once touched by thought or suggestion —is hindered, wavered, as to that it may bring to a manifested form.

Hence the experiences that are sometimes held, or that may be held, by those that may witness or experience the transmission of that which is received or gained through this particular channel, may—by the mere disturbing of the body that rests above the natural body by other than the elements that have not taken bodily form—break the associations, the connections, with that source from which the records are being taken.

In considering such information, much—and much more—might be given, or sought, as to how far-reaching in space (time) is the information or the effects or benefits from such reaching, in its range or scope of activity.

As has been demonstrated by the parallel drawn respecting how the channel or medium operates in the relationships to the manners of transmission of a sense-consciousness, as through the radio, this depends only upon the manner of the transformer or the attunement and that which may interfere that is of the characterized element which indicates the channel of transmission through which the reception may come.

This, in the physical sense, has been covered. Many phases of those conditions that influence same, that surround the body, have been touched upon. These might be expanded; though, digest—my brethren—that ye have in hand.

(Q) What is the significance of the experience had during reading [373-2] Wednesday afternoon, July 12th, in which Edgar Cayce saw himself travelling through water in a bubble and arriving at the place where he always gets the information—the old man with the books? [See 294-19, Par. R12.]

(A) To bring from one realm to another those experiences through which an entity, a soul, may pass in obtaining those reflections that are necessary for transmission of the information sought, it becomes necessary (for the understanding of those in that realm seeking) to have that which is to the mental being put in the language of that being, as near as it is possible to do justice to the subject.

In this particular instance, then, to reach that record suggested by the suggestion itself—as of coming into existence across waters, the very thought of those present that it becomes necessary that that which is to receive or transmit the information must seek (as indicated by the manner in which periods, ages, dates, years, days are turned back, in arriving at the experience of the entity in a changed environ); meant that, the psychic influences in their activity with or through the physical forces of the body, must in some manner pass through the necessary elements for arriving at or reaching the beginning or that point. With the amount of water that is more often thought than of ether, what more befitting than that in the bubble the seeking forces should guide themselves!

Then, so becomes much that arrives in the material plane; in the form of pictures or expressions, that there may be the conveying to the mind of the seeker something in his own type of experience, as to how the transmission of the activity takes place. Of what forces? The psychic or soul forces, that are akin to what? The Creative Forces, or that called God.

So, the body in a symbolized form as the bubble arrives at a place in which there is kept the records of all; as signified in speaking of the Book of Life, or to indicate or symbolize that each entity, each soul in its growth, may find its way back to the Creative Influences that are promised in and through Him that gives—and is—Life; and finds this as a separate, a definite, an integral part of the very soul.

Hence symbolized as being in books; and the man the keeper, as the keeper of the records. Much in the manner as would be said the lord of the storm, of the sea, of the lightning, of the light, of the day, of love, of hope, of faith, of charity, of long-suffering, of brotherly love, of kindness, of meekness, of humbleness, of self.

So, in the materializations for the concept of those that seek to know, to be enlightened: To the world, long has there been sought that as in books. To many the question naturally arises, then: Are there literally books? To a mind that thinks books, literally books! As it would be for the mind that in its passage from the material plane into rest would require Elysian fields with birds, with flowers; it must find the materialized form of that portion of the Maker in that realm wherein that entity, that soul, would enjoy such in that sphere of activity. As houses built in wood. Wood, in its essence, as given, is what? Books, in their essence, are what? What is the more real, the book with its printed pages, its gilt edges, or the essence of that told of in the book? Which is the more real, the love manifested in the Son, the Savior, for His brethren, or the essence of love that may be seen even in the vilest of passion? They are one. But that they bring into being in a

materialized form is what elements of the one source have been combined to produce a materialization. Beautiful, isn't it?

How far, then, is ungodliness from godliness? Just under, that's all!

Seek then, ye, in understanding as to where, why, from what source, there may be gained the experiences of an entity, a soul, through its journeys in this the odic sphere, or through that known as this solar system. Each portion of that one whole, in that we call life, as it uses the attributes of the physical forces of a created form manifested in a material world, makes a record; as truly as is seen in the cylinder of the plate of the phonograph, or as is given to the radio transmitter upon the ethers of a material world. Going out where? Only those become conscious of same that have attuned themselves to that which is in accord, or seeking to know —then—His will; for each soul, every soul, should seek to attune its mind, its soul—yea, its body-vibrations—to that He, the Son of man, the Mother-God in Jesus the Christ, lived in the earth. Tune into that light, and it becomes beautiful; in that you think, that you are, that you live!

Then know, by doing, by being, even as He, that "My Spirit beareth witness with thy spirit" that ye are indeed, in truth, the sons of a living God who day by day uttereth speech, night unto night sheweth knowledge.

The line has gone out into that we call space, and how hast thou looked as to where that line would fall? One with Him, to be guided by Him, or to the aggrandizing of those petty jealousies, those petty hatreds that arise from slights, from slurs in thine daily life. What! Will ye allow self to separate self, the real self, from the living Christ? He calls ever, "If ye love me, keep my commandments." What are His commandments? "Love

one another." Do good, speak gently, even to those that thou in thine darkness of heart feel would do thee an injustice.

With this line, as one sees the manifestations of the acts of man in the earth, man claiming God as the father, the Christ as the elder brother, the patriarchs as teachers and directors, and yet find fault with someone that is less gifted with the Light of His love. Suppose, for the moment, that God looked on thine own heart as thou hast oft looked on thine brother's life? Oblivion, incomparable to the mind even of man—even as space or time. Think—think—on these things!

(Q) Please explain the experience he had Tuesday night, August 29th, while giving Norfolk Group #2 reading [397-1] regarding the marvelous light; tones of individuals merging with the whole, ending with baby at mother's breast.

(A) As may be easily surmised, as may be known by all who would think well on that which has been given, as to how God in His mercy, in His glory, makes Himself known to His creatures in the earth!

Think not that the snail or the dragon fly, as he crawls from his slime, does not glorify his Maker. And as he mounts on his wings of gossamer, he fills that place for which he has been—in his realm of activity—designated; in his field, his manner of showing forth his love as manifested from the Creator in the materialized world.

Man alone, of all His kingdom, abuses the gifts that have been made his through the love that the Father would show, in that he (man) might be a

companion, one with Him; not the whole, yet equal to the whole, able in that realm to magnify, glorify, even as the dragon fly, that love the Father bestowed upon His sons.

Then, when there are those periods when body and mind of a group are in accord, seeking that light, it may be shown unto them that they the more may magnify, glorify, that manifestation of the Father-Son love into the earth.

Occasionally, as there comes—with the visions of those that enter in—that which has been promised, that they in their activity may be enjoined as one to another in bringing to the earth a manifested glory of those that have gathered, do gather, about the Throne; hence, as He is light, all light, so did the light of the seekers make the way that there might be shown that His promises are sure, that there may come that life in a manifested form that would begin again those of face to face may they speak with the Father and with the Son. [See 3976-15 indicating John the beloved had been Jacob.]

As is exemplified in the breast, that marked as that that should be the one to nourish a life that would bring into that materialized form, if there will remain those associations, those connections that have been given may make the attunement of a manifestation of a portion of life in a material plane.

Blessed, then, are they that make their wills one in accord with Him, as they seek to know, "Lord, what would thou have me do!" Not Lord, may I do this or that! Show forth, ye all, the Lord's death—death—till He come again, in the lightening of the way for those that seek, those that seek to know His way.

Even as the child, the breast, meant a growth; so feed ye "my lambs", that they grow in the nurture, the admonition of the Lord, the Christ Child.

(Q) Please explain the experience the next morning, Aug. 30th, while giving [257] business reading [257-119], in which he was going through—and surrounded by—blackness?

(A) A razor is a wonderful instrument for shaving beards. It will trim pencils, but not many beards after—if used very long.

A pearl is an adornment, a thing of beauty, created through the irritation of that which manifests itself in a lowly way to those that consider themselves of high estate; but by the very act of irritation to its own vibration is the higher vibration created, or brings about the pearl of great price. Yet it does not look well in the sow's ear.

In the use then to which, through which, the soul of the body would pass to seek that as may be sought by the varied creations of man's activity in a material life, to what depths must such a soul oft descend to bring back that that may even lend an air of help to a hungry soul?

Through such irritation, though, oft does the soul grow, even as the pearl. So long as that manifested, then, by the life in a manifested form, keeps pure, little harm may come. But once lost can never be regained; even as that given into the heart of every mother to carry to her chosen one the bloom of life itself—only once!

So, in the understanding of that as happens when through the shadows or the slime, through the darkness or through the grime, may the soul seek to bring to light that which will ease the burden of a hungry soul, it finds its hardships—yes, here and there; yet may he lead that soul to the heavenly stair! [4/16/34 See 257-130, Par. R1, R5 for similar dreams by EC & [257].]

(Q) [Submitted by Rev. Thos. D. Wesley Presbyterian minister]: What, where or how is the direct and immediate point of contact between the Personal God and the soul, of which contact the soul is conscious and certain?

(A) As the sons and daughters of God are personal, are individual, with their many attributes that are characteristics, personalities or individualities, so (as this then is a shadow from that from which it sprang, its Maker) must the Maker be individual, with its attributes and its personalities. And yet fill all of life as becomes manifested in the spiritual realm, the realm of the soul or the temporal house, the abode of the soul for a day.

As the soul seeks, then, for that which is the sustenance of the body—as what the food is to a developing, a growing body, so are the words of truth (which are life, which are love, which are God) sought that make for growth, even as the digesting of the material things in a body make for a growth. This growth may not be felt in the consciousness of materialization. It is experienced by the consciousness of the soul, by which it enables the soul to use the attributes of the soul's food, even as the growth of the body makes for the use of the muscular forces or attributes of the physical body.

Where is the contact?

As ye seek Him, so does like beget like. For, ye are co-laborers with Him, if ye have put on the whole of His love in thine own life.

Feed, then, upon the fruits of the spirit. Love, hope, joy, mercy, long-suffering, brotherly love, and the contact, the growth, will be seen; and within the consciousness of the soul will the awareness come of the personality of the God in thee!

We are through for the present.

Editor's Note: The following are dreams that were brought to Edgar Cayce by various individuals and that contain insights into the mind and thoughts. These dreams were interpreted by Cayce's readings.

Reading 136-18

(Q) Monday, November 2, 1925, at home. "I was in discussion with [137]. I remember only a portion of this. Recall and interpret and explain to me so that my mind may grasp the significance and I may better understand the lesson intended. That I recall is as follows: Talking to [137], I said: 'Now, [137], you see, death is not the grave as many people think—It is another phenomenized form of life.'"

(A) In this, we find the subconscious forces giving to the conscious mind, in this emblematical conversation, those experiences in which the conscious mind may gain the lessons pertaining to the psychology of mental forces, see? The portions as we see given and brought to the consciousness of the entity then, being the crux of that thought as was seen in conversation. This as the conversation, as we gain here: The discussion regarding that seen by the life in an individual and the taking of same by any sudden action, see? and the discussion went into the particular conditions regarding individuals' lives that were taken in heat of passion, or in war, and as the mental developed in discussion, we find the entity sees then in same something of that suggestion as was placed by one, Ballentine (?), in the discussion of life after death. And the entity then sees, through the subconscious forces, that death is as but the beginning of another form of phenomenized force in the earth's plane, and may not be understood by the third dimension mind from third dimension analysis, but must be seen from that fourth-dimension force as may be experienced by an entity gaining the access to same, by development in the physical plane through the mental processes of an entity. The mind is being correlated with subconscious and spiritual forces that magnify same to the conscious force of an entity in such a manner as said entity gains the insight and concept of such phenomenized conditions, see?

We see in the physical world the condition in every form of life. As is taken here: We find in a grain of corn or wheat that germ that, set in motion through its natural process with Mother Earth and the elements about same, brings forth corn after its kind, see? the kind and the germ being of a spiritual nature, the husk or corn, and the nature or physical condition, being physical forces, see? Then, as the corn dies, the process is as the growth is seen in that as expressed to the entity, and the entity expressing same, see—that death, as commonly viewed, is not that of the passing away, or becoming a non-entity, but the phenomenized condition in a physical world that may be understood with such an illustration, viewed from the fourth-dimension viewpoint or standpoint, see?

Editor's Note: In the following dream-interpretation reading, it helps to recall that all names were replaced with numbers to maintain privacy, and to know that 106 is the mother of two sons, 900 and 137. Her brother, the uncle to her two sons, is 91.

TEXT OF READING 106-9 F 48 (Widow)

This Psychic Reading given by Edgar Cayce at his office, 322 Grafton Avenue, Dayton, Ohio, this 24th day of June, 1925, in accordance with request made by her son, [900].

PRESENT

Edgar Cayce; Mrs. Cayce, Conductor; Gladys Davis, Steno.

READING

Time of Reading 1:10 P. M. Dayton Savings Time…., N.J.

GC: You will have before you the body and the enquiring mind of [106] of New Jersey, and the dream the body had on the morning of June 22, 1925, while asleep in her home. You will give the full interpretation and lesson

that is to be gained from this, and you will then answer the questions regarding same as I ask them of you. The dream was: "I saw my son, [900], standing by a fire escape window, and he called me over, and as I approached, I saw the fire escape. [900] said to me, 'Ma, I have something to tell you.' 'Is it bad news?' I asked anxiously. 'My uncle is very sick,' [900] answered. 'You mean [91],' I asked eagerly. Then I awakened."

EC: Yes, we have the enquiring mind and the dream as had by [106], early morning, June 22, 1925.

As to the interpretation and lessons to be gained from and through this, again we have that projection of the subconscious forces as are manifested through the study and impressions through suggestions carried to same from conscious thought, manifested in the subconscious when the conscious is subjugated, as at this time, and again we find these being capable of being brought to the consciousness. For they have each their meaning and are the projections as were seen in others that have come to the consciousness of this entity.

In the approach of the body, [900], to the body, [106], we find that union in thought as is brought from the conscious to the subconscious. And as to the escape, this manifesting then the manner in which certain conditions, as are shown, may be overcome. The approach we find being the oneness of thought and intent and purport, that must be in each for the better conduct, element of assistance that may be reached through either.

With the vision as is told through the body, we see that approach of those surroundings that come close to the mental forces of the body, yet may be reached only through the mental forces in such conditions through that

study, through that mind, through that understanding as is reached through that of [900].

Then, the lesson that one is to gain, this entity, is that through this study there may come the escape from many physical conditions that would mar or cause physical distress to any that surround the mental forces (in physical, see?) of this body.

Well, then, that much of this be understood, that the greater assistance may be accorded to others through the study and propagation of such phenomena becoming manifest in the mental forces of the body, through the thought as reached by suggestion to the conscious, and this reaching the subconscious in the subjugation of consciousness.

This, then, gives that the body, the uncle of [900], is ill—ill unto that wherein it might be hard for the escape from the vicissitudes that might be brought through such illness. Yet help, assistance, might be reached through the efforts of that one approaching and giving the information necessary for the knowledge of same to reach the consciousness of this body [106].

Then, as to how to use same, let those regular channels, as have been begun, be opened for the help that may be given. Well that the body be there in person, see?

(Q) Well that [106] should be with the brother?

(A) Very shortly, yes.

(Q) Does this mean [91] is seriously sick?

(A) Seriously sick. Not showing as yet, however, in that condition that may come—later, see?

(Q) What should be done? What can [106] and her son [900] do?

(A) Offer assistance.

(Q) Why was the message conveyed to her through her son, [900]?

(A) For through such channels has the interest of such phenomena become manifested to the body. And only through that approach may same become that manifestation in the manner as would be fully acceptable to the understanding of the mind, [106].

(Q) Did [900]'s vision of his grandmother in anguish, had quite sometime ago, have anything in relation to this dream of [106]?

(A) Each and every condition as was given in that has its relation one with the other. The same as we have the projection of conditions in the mental

forces of [137] in regard to same condition. For this becomes a projection to the mind of [137]. This became a projection to the spiritual forces as manifest in the superconscious forces to the mind of [900] through other channels. One was direct. One was indirect. Through the manifestations, through the subconscious forces, there was the projecting to the superconscious. The other was the superconscious projection to the subconscious forces in [900] as given.

(Q) [106]'s other son, [137], saw in psychic condition this sickness of his uncle. [900] saw his grandmother in anguish. [106] had the above dream. Explain this phenomena in the light of [900]'s understanding of the spiritual forces.

(A) This has just been given in how the projection of each comes, or is presented to reach the consciousness of each individual. As in this: In that of [137] we find the laying aside of the consciousness, the subconscious projection into that of the superconscious forces, again through suggestion, as is reached or as is wafted by the allowing of the self to become submerged to these conditions. This projection we find bringing then to the consciousness a condition that is to exist, as judged from physical forces. Then a future.

In that we find in [900], the projection from the superconscious forces in that of the anguish as seen in the grandmother, from the superconscious to the subconscious, and brought to consciousness in the mind of [900].

In that of the mother, [106], we find the projection through the consciousness to the subconscious and reaching to the consciousness from subconscious projection as an existent condition, each entering then all three phases of the manifestation of a spiritual law, as is seen in the

material world and understood from each and by each, according to their understanding and application, or ability of application of this law in the material force or world.

(Q) What part has the entity, Pauline [...], played in this, in relation to manifestation of [137], of vision of [900], or dream of [106]?

(A) Only that of the intense desire for help through each source, and the source or force in thought making in a physical, or seeking a physical action, finds its answer in each, through the channels as given. Truly then do thoughts become the deeds, and find, as in this, the manifestation in the different manners in the life of each. As in first, passed, as one of well —"Maybe it's so and maybe it ain't—don't know."

In the next, we find that thought, study, the care, to understand why the anxiousness regarding the mother's influence in the life, concerning the other ones closer to the individual.

In the other, that projection of the necessity of some immediate action to save from some destructive forces, yet a channel, a means, as it were, projected with same.

(Q) There is cause and effect in one of the fourth dimension; thus, the ability of the spirit entity, Pauline [...], to convey the message to [900]. In the fourth dimension, new events don't come to pass in time. Everything already is; thus, [137]'s ability to do what in the third dimension is called the future. Explain further the philosophical or metaphysical facts that these phenomena teach, that the mind of [900] may use this very condition

that has come to his life and to the life of his dear ones around him, to better understand the great spirit force and its faculties and the laws governing thought transference, from the third dimension to the fourth dimension and vice versa.

(A) These have all been given, in that as just given. Then study these, and making, see how the making of the application in the life of each becomes the phenomena of assistance. For truly is there found that the desire must precede the action and that directed thought becomes action in the concrete manner, through each force that the spiritual elements manifests through. And there then becomes the three manifestations in the three manners, in the three ways, all projections from a fourth dimensional condition into a third dimensional mind.

(Q) Broaden your explanation or treatise now, using the above as an example, to meet the thoughts, studies and meditations of the enquiring mind of [900].

(A) These may be broadened to many treatises. Sufficient that this should be first comprehended and understood in their elemental phases of projection in the three manners. Then, as these broaden in the mental mind, the ability to comprehend the greater scope of fourth dimensional conditions may come to the mind of [900].

We are through for the present.

Reading 257-136

(Q) What is the significance of dream I had Sat. night, regarding some big fine green beans on the sidewalk. Sam Ungerleider asked me to get a bag to put some in to take home. I went and tried everywhere, finally got a bag and saw Mr. Tompers, Jonas' partner, who said: "Take this name and this man will help you with Asheville factory."

(A) In dreams, visions and experiences, each individual soul passes through or reviews or sees as from a different attitude those experiences of its own activities. And these are, in dreams or visions, as emblematical conditions in the experience of that soul-entity. At others we may find the activity of the body-physical regarding the diet or the activities in any experience of the mental body.

(Q) This, as we find, is rather the vision, indicating the reviewing of the body-mind and its associations in and through the material things that it is passing in the present. This indicates first the activity in which the body has been in its body-mind trained or active in. The changing with individuals as the associations that may come about, but require that the activities of self be put into motion to profit through those associations, and in a manner that is as a container is indicated necessary to be found by the body. The associations in the bank and with the factory, that as of how through these varied activities there may come about the associations leading to that in that direction of activity.

Then, this is as an emblematical condition of the experiences through which the body-mind is passing in the present.

In making the application of same, then, these must be—as seen in the dream—sought out by self. One leading in a natural step from one to the other. As to what is to be accomplished, that self will not be bound save as in a manner that gives the body-mind and the whole of the entity's activity to act as it is inclined through the associations.

Editor's Note: It can be helpful to our dream interpretation to watch Cayce interpret dreams. Here is a reading in which he interprets some interesting dreams in amazing ways.

TEXT OF READING 136-27 F 21 (Housewife)

This psychic reading given by Edgar Cayce at his office, 115 West 35th Street, Virginia Beach, Va., this 5th day of January, 1926, in accordance with request made by her husband, [900].

PRESENT

Edgar Cayce; Mrs. Cayce, Conductor; Gladys Davis, Steno.

READING

Time of Reading 10:40 A. M. Eastern Standard Time. New York City.

GC: You will have before you the body and the enquiring mind of [136] of New York City, and the dreams this body had on the dates which I will give you. You will give the interpretation and lesson to be gained from each of these, as I read same to you, and you will answer the questions I ask you regarding same.

EC: Yes, we have the body here. We have had this before, [136], with the dreams that have come from time to time. The dreams, we find, have come to this entity for that development, as has been given, in the body-mind of same. Ready for dream.

(Q) Wednesday morning, December 16, 1925. "I was to a house party with many others. One bus—the morning bus seemed to drive right up to the house, another, the one leading away, left from way below the cliff on which the house was located. Jagged stones, in step form led down to this outgoing bus. I decided suddenly to go home—I wanted to go home badly, so I rushed out and jumped off the cliff, catching myself one-half way down the stone steps. I made the bus, got on and was glad to be going home. I noticed S. and a whole crowd of college girls in the other bus, up next to the house, climb in noisily—all clamoring."

(A) In this as is seen there are lessons being gained by the entity, as is seen in the recognition of all as college girls. The house party presents or represents that a special station, state or stop, as it were, in the education or development of the mental forces, is to take place in the mind. This is then presented in a manner as to how the entity would reach this conclusion towards going home, taking a sudden leap into that place where there has seemed to be before one of jagged stones, rocks, one of conditions hard to be understood by the entity. Yet, seemingly, it is the only mode, way or manner in which the entity may gain that portal that is

desired in self. The seeing of others that make much noise is as but the clamor to the mental forces of entity from others that know the entity has embraced such a position or condition in its mental forces. It is a presentation, then, of conditions to arise in the life and mind, or mind of the entity becoming or being made a portion of the life. It refers, then, to the mental attitude of the entity toward conditions that had apparently been obnoxious, see?

(Q) "Ma was showing someone our house—the parlor, then the bedroom."

(A) This presents the coming to the entity of someone that would occupy these places.

(Q) Have these conditions already occurred?

(A) Already occurred.

(Q) Thursday night, December 17. "Heard [900] say 'Goodbye!'"

(A) This is the presentation of that condition in the mind of the entity through the subconscious forces of conditions that mean, as it means to the body-mind, "goodbye" from the entity. This has also happened in the life, see?

(Q) "Saw 4 aces and numbers in between, as follows: 2 3 4 ACE 2 ACE 3 ACE 4 ACE 2 3 4

(A) This is the presentation to the entity of that force exercised in numbers, and will be presented again in a different form for the entity's consideration. As is seen, One is the center, or the One Force. Two is that multiple of same with the division. Three is the force that is magnified in One—Two—see? with the One always giving the force, the power, or the magnified force of the number. Four is the half, or the double unit of Two, with its weaknesses, with those conditions as have been presented in numbers; yet the One showing, as always, the central force of strength, power or union.

(Q) Monday night, December 19. "Out loud so [900] heard: 'No, [900]—I'm fifty-one, not eighteen—you've got me as 18—I'm not that—I'm 51.'"

(A) This again is the presentation of the numbers five, one—six—one, eight—nine, see? and not as the nine the sufficient, the ending, the whole, as it were, of all forces as combined in the unit of numbers, but as the six, the multiple of the three unit in its action, and the entity sees self—as the six; not as nine. That is, not as stable within self as the nine should imply.

(Q) Tuesday night, December 22. "Dreamed my Aunt H. bought a pair of black shoes and paid $95.00 for them."

(A) The unreasonableness to the mind of the transaction, the unreasonableness of conditions which are to be existent in the life of the entity from that same reasoning standpoint. Lesson: Make a spiritual

application of same, rather than material. Meaning, then, as of old: The usage of that necessary for the better development of self in any price is equal to that given out. For to obtain, that must be given that would be obtained.

(Q) Friday night, December 25, or Saturday morning, December 26. "Saw our shower bath sheet fall down. Spoke out loud so [900] heard: 'Pick up that sheet.'"

(A) This indicates the physical forces are going under that strain of that necessary cleansing of mind to that building of the spiritual forces, as is presented in physical of the shower sheet, see?

(Q) "Was given the names to give my baby when born, just as [900] said God would tell one of us. That is, I was given the name to give the baby if it was a boy and also the name if it is a girl. I cannot remember the names given me but I do remember that in both cases the names were short and euphonious with our surname. Recall the names given me and tell me what these names mean or imply as regards the coming child."

(A) This, as we see, is the physical mind weighing that condition in the subconscious mind, with the physical development of the body in self, with the consciousness doubting that condition which develops towards the sex. Then, as the names may be as either, then, these again in their fullness of the making in self that desire of the sex, will bring that name to the entity, see? and these will come in the way and manner, just as has been given regarding the conception. Conception is a fact, see? The consciousness of the fact to the individual representing, then, the conscious condition being presented to the mental body-mind. Now there is presented the fact of the sex. Then the body-mind is conscious of the

condition as to sex. Then the name will be presented in that same way and manner, see?

(Q) Names in both cases of boy or girl given. When and how do the sex forces operate—i.e. how does 'Spirit Action' determine sex and at what stage?

(A) The sex is determined at the period of the first movement of the embryo, and occurs in the first three weeks of conception, and the spirit action in same is as same takes life in the form of the union of the portions that grow to the physical being, see?

(Q) Does spirit action ever change the sex of an entity from one incarnation to another?

(A) At times. Depending upon that builded in the entity in the earth's plane, for as seen, will's force (of earth, see?) is the ruling factor. That builded in the earth's plane, then, is that upon which the soul and spirit feeds. Truly has it been said, "As a tree falls so shall it lie." Then, that builded in that as the desire becoming that action in the incarnation. For, as we find in this entity here, from which the reasoning forces have been given, the two may build into same through that as has been given, that entity which the spirit force has given, see?

(Q) The operation now going on within or through me is the phenomenization of certain spiritual faculties into that state called Man. Correct?

(A) Correct.

(Q) [900] and I are watching the phenomenon—i.e. the phenomenization of certain faculties to form flesh Man just as we also see the phenomenon of the disintegration of the phenomenized forces into the elemental—(such is birth and death, is it not?)—will you give us that helping cue that will aid us in better understanding the activity of the spirit forces now so intimately related to both of us?

(A) This, as we see, there may be the volumes concerning same, see? The greater truths may be builded from these, see? In the conception of the spirit force that becomes the phenomenized physical force in the material world, the building of that body, that mind, partakes of those impressions as the life blood flows into the physical being, that that being may be that channel through which the manifestation of that spirit manifests in the material world. And as to these bodies, there is presented a beautiful flower—in some surroundings beautiful, in others—not so good—in others obnoxious. Then that body that represents that surrounding, that channel through which the spirit force of the all spirit force manifests.

Then, build in manner, build in act, build in word, in deed, those surroundings that will bring to that entity that ability of manifesting the spirit forces with the least resistance to the fleshly conditions. For if flesh builds into flesh, how may spirit manifest? Spirit builded into a home, house, prepared for its reception may manifest its light abroad, see? for, as we see here, in its present condition, there may be given the full outline of the development of this entity, as it may manifest, wavered by those conditions that are to be enacted in the minds and bodies of these upon whom this entity depends for its physical existence in the next eight to ten weeks. [2/13/26 Her mother [139] died and Mrs. [136] was able to go to the funeral, although she was just out of the hospital following surgery, a miscarriage, etc.]

We are through for the present with this reading.

7

Destiny of the Mind

Editor's Note: The following Cayce discourses are an in-depth study concerning the ultimate destiny of the mind. One of the study groups working directly with Cayce pursued this study.

TEXT OF READING 262-75

This psychic reading given by Edgar Cayce at the Edmonds' home on Pennsylvania Ave., Norfolk, Va., this 6th day of January, 1935, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Florence & Edith Edmonds, Frances Y. Morrow, Hugh Lynn Cayce, Mildred Davis, Helen Storey, Helen Ellington and Ruth LeNoir.

READING

Time of Reading 4:30 to 5:30 P. M.

GC: You will have before you the Norfolk Study Group #1, members of which are present here, and their desire as individuals to continue work on the lessons in fulfilling the purpose of the group as a unit. To each individual heart has been left the decision to make a new and earnest effort to apply the lessons already given to others. As we stumble at times, blinded by selfishness, ignorance, doubt and fear, we can only turn to the promises of our Christ that He will guide and direct if we will seek His face. In the name of Jesus, the Christ, we seek the light that will guide us along the path He would have us go.

EC: We have the members of the group as gathered here, and their work, and the various decisions that have been made by the individuals respecting the information that may be given as a basis for the preparation of lessons.

In the approach, then, may they each hear in their own language and apply that which has been given others in their own lives to such measures that it, their work, may bring that as the loving Father has destined that such labors, such efforts, may bring to the experience of each soul.

Then, in the approach to the lesson that has been assigned or given, let's first approach in the manner which has been indicated; that a cycle has been reached, a turn has come—in informative information, or that which will be found by many to be at variance to much that has been presented by men, or man, here and there.

First, then, to define Destiny—that is in accord with truth: Destiny is of the next three lessons that would be given through here. Then, Destiny is of what? Mind, body, soul. The next three lessons. Mind, body, soul.

Destiny is, then, a law—an immutable law, that is as lasting as that which brought all into being that is manifested in all the varied spheres of materialization, or manifestation; and that of which man has seen the signs here, there, written in those experiences of the travelers along the varied spheres of experience. Man in the interpretation of those signs has often mistaken the sign for the law.

Hence to those that hold to this or that theory, then, this group would present—in reference to the destiny of mind, of body, of soul—that which may become as a light to many who have stumbled upon those signs in their activities, in their efforts here and there. [See 262-77, Par. 23-A.]

Then, in giving that from which and upon which ye as individuals have applied and may apply as a group in giving an aid to others, in making their paths straight, look ye to the law that is destiny—destined—in the Word of Him. For He gave that though the heavens and the earth pass away, His Word shall not pass away. What is the gospel? What is the truth? What is the judgment? What is the law?

"As a man thinketh in his heart, so is he"? ye ask. "As ye do it unto the least of these, my little ones, ye do it unto me"? another asks. "As ye would that men should do unto you, do ye even so to them" says another.

What gave He as the last command? "A new commandment I give unto you, Love one another." What is thy lesson on Love? How many live same in their daily experience?

But ye ask again, What of Destiny? He hath not willed that any soul should perish but that every soul shall know the will of God to do it!

Then, ye wonder—can such be possible in threescore and ten years in the earth? Also ye wonder—doth the time of birth, the place of the environment, make or have a part in destiny? Do the days or the years, or the numbers, all have their part? Yea, more than that! Yet, as has been given, all these are but signs along the way; they are but omens; they are

but the marks that have indicated—for, as given, He has set His mark, and these are signs, not the destinies! For the destiny of the mind, of the body, of the soul, is with Him. For naught that man may do maketh for the righteousness, but the mercy of the Father as exemplified in the Son makes for the destinies of that trinity of the mind, the body, the soul, in its effort, in its endeavor, in any environ, in any experience, to mark the way; yea, even so clearly that there may not be longer the stumbling, the wandering—for the day of the Lord draweth nigh for many. While ye wander, search thine own heart and know as of old that faith is counted as righteousness to those that love the Lord. Those of ye study that ye show yourselves approved unto Him that giveth life; that would direct the mind, that manifests in the body, that would have thy soul as a companion with Him—thy elder brother! Who hath opened the gates of heaven, who hath closed—to you that manifest love—the gates of hell! For He hath given. And he that confesseth that Jesus is the Christ, the Son of the living God, hath life eternal—and the gates of hell shall not prevail against him!

What, then, is thy Destiny? It is made in that thou pervertest not that thou knowest to do in thine heart respecting thy fellow man! For ye look to Him who is the author and the finisher of faith. He is Faith, and Truth, and Light—and in no other is there comeliness at all. For He is the rock of salvation; the bright, the morning star; the rose of Sharon; the wonderful counsellor. In Him is thy Destiny. Turn ye not away from Him. [GD's note: Again warning not to accept Halaliel or any other.]

As to those things that are marks, signs, omens along the way—understand them for what they are! Put not thy trust in them! For He has given (and remember He gave, "Heavens and the earth may pass, but my Word shall not!"); he that seeks shall find; he that knocketh, to Him shall be opened. For He hath spoken, and His word is; that "Though ye wander far afield, though ye become beset by the doubts and the fears, though ye even turn thy back upon me, if ye will remember the promises and turn, I will hear —speedily—and will forgive thy trespasses, even as you forgive those that trespass against you."

Let love be without dissimulation. Look not upon that which may bring only joy to thee, yet even peace to thee; for He is thy light and thy guide. Put rather thy life, thy experiences, thy associations, even thine own self, into His keeping; knowing He is able to keep that thou hast committed unto Him—and may save thee, for He alone hath the words of life. And no matter what ye make or mark, or mar, He is still with thee, ready to harken when ye call.

Let thine heart be raised, then, in praise that thou hast named the Name above every other name; for He alone can save—and He alone can forgive —He alone can answer prayer; to the same measure that thou, in thine own experience, answereth the prayer of thy fellow man.

Ready for questions.

(Q) [303]: Please give me a message that will help me?

(A) It has been given, but—in thine heart—let not your heart be troubled, and be not afraid. Fear rather him who may destroy thy soul, thine mind. Keep the faith. Look only upon that which brings peace, harmony, joy, in the lives of those that thou may serve from day to day. Think not upon those fearful things about thine self, for HE (in faith) will care for these. "As ye do it unto these, ye do it unto me." Art thou, then, mindful of what the Master would say, as He would walk with thee? Listen to the voice within; for He is nearer even than thine own body!

(Q) [307]: Please give me a message of help at this time.

(A) Thou hast had it, but—Know, let the love of God and not of man constrain thee at all times. Love the Lord, eschew evil. Think not of the glories other than that thou may create in the hearts and minds and bodies of thy fellow man. For thus may thine own soul learn the lessons that thou hast given.

(Q) [560]: May the dream I had this morning

(A) No dreams. Rather, this: Glory and peace and honor is thine, in that thou—as He has given—looketh on those things that bestir the soul to activity towards thy fellow man. Let not the things of the earth disturb thee. Let not that which would make thee afraid come nigh unto thee! For He is thy guide, thy guard, and will defend thee against all that would make thee fearful.

(Q) [295]: Please give me a message on "Destiny" and tell me if I have made the correct decisions? [See notation on 262-75, Par. R3.]

(A) Let Him be thy decisions. For thy destiny is in Him. Let His hand, his love, his strength, guide thee day by day. Thine own heart, thine own mind, will direct thee as to thy choice, as it is made in accord with—and directed by—Him.

(Q) In accepting the teacher [Halaliel] or help promised, is there any reason to believe we shall not receive the highest and be guided by the Spirit of Truth as manifested through the Christ?

(A) It has been given.

(Q) Is this an opportunity for expanding spiritually, the acceptance of the help promised?

(A) An opportunity for experiencing the presence of the Christ in thine own life is ever before thee. An opportunity rather that ye guide thyself first, then counsel others; but he that would impel shall indeed be impelled!

(Q) [993]: Please give me a personal message.

(A) Given. Ye that love the Lord know He is nigh unto thee, even in the pulsation of thine own heart that is the life flow of thine own body. Let each heartbeat, then, be as a greater love for thy fellow man. Let the glory of the Father be thine watchword, that He may use thee as He seeth fit; not as thou wouldst go but rather: "Let Thou me know, though the day may grow dark and the night stormy yet in Thee, O Lord, I put my trust. Thou art the haven of rest. Thou art the good shepherd. Thou hast the words of life. Thou art the living water. Let me drink deep, then, that my life, my body, my soul, may shine as a light for those along the pathway."

(Q) [585]: Is there a message for me?

(A) Keep the faith that there may be more and more awareness in thine daily life; not disregards to those things that are not understood. Take time to be patient with those that are in wonderment, yet harken to the voice that calls from within that ye make thine own paths straight that He may come and abide with thee. Know only true light may shine down the straight path.

(Q) [341]: Is there a message for me?

(A) Given. But: Know the truth and the truth shall make you free IN the Lord; for he that is the law is no longer subject to the law; for being the law he hath put away fear, doubt, and those things that would hinder or make afraid. The Lord is in His holy temple; yea, in the temple where He has promised to meet thee—if ye will enter in and sup with Him.

(Q) [413]: Is there a message for me?

(A) Given; but know, he that endureth unto the end shall wear the crown of life; he that letteth little hindrances become stumblingblocks is not worthy of those things that are glories in His name—yet He heareth, ever. Abide ye in Him. Let the glory of thy love guide thee; for righteous is he that believeth and doeth as he believes.

(Q) [379]: Is there a message for me?

(A) As the Father hath loved Him, as His love hast guided thee, let that be the love ye show to thy fellow man. Let grace, mercy and peace be with

those that ye bless; for many are blessed by thy very presence when ye call on the Lord.

(Q) [294]:

(A) Given; but know the promises that He has given in Him are ever nigh unto thee, and in and through thee; if ye will keep thy paths straight, many may be blessed.

(Q) [288]:

(A) Given. Glory in the Son and His promises, as He gave "Ask in my name, believing, and ye shall receive." Let the love of God, not of self, constrain thee ever.

(Q) [538]: May I have a message that will help me?

(A) As thou hast chosen in thine heart so be it unto thee. For the power, the glory of the Son that He sheds upon the sons and daughters of men is as He gave: "I, not of myself but the Father that worketh in me, so I in you and you in me and I in the Father, may bring that peace, harmony, joy, that maketh for those activities in every experience that become the light to others."

To all:

Let thy love for one another, thy love for truth for Truth's sake, in Him, guide you—ever. His peace, His mercy, His glory, overshadow you day by day!

Study that ye may give as He gives unto you; not of yourselves but as thy Master, thy brother, giveth thee, through the measure that ye mete unto thy fellow man.

We are through for the present.

TEXT OF READING 262-78

This psychic reading given by Edgar Cayce at the Edmonds' home on Pennsylvania Ave., Norfolk, Va., this 3rd day of March, 1935, in accordance with request by Norfolk Study Group #1.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Helen Storey, Frances Y. Morrow, Edith and Florence Edmonds, Esther Wynne, and Ruth LeNoir.

READING

Time of Reading 4:25 to 4:50 P. M.

GC: You will have before you the Norfolk Study Group #1, members of which are present, and their work on the lesson destiny. You will give at this time further discourse on this subject which will aid in the preparation of this lesson. You will answer the questions which will be asked.

EC: Yes, we have the group as gathered here, as a group, as individuals, and the lessons that are in preparation—destiny.

In gaining that which may be helpful in preparation of those tenets that may be applied in the study and the experiences of selves and of others, as respecting the lesson destiny, study first well that which has been given in reference to same in the varied approaches that have come from time to time.

As to that portion of same respecting Mind and Destiny, this—to be sure—will be as a portion or a lesson in itself, including Mind in relation to the varied attributes of the physical, the mental and the spiritual bodies.

Mind in itself, then, is both material and spiritual.

That which finds itself expressed or manifested in material things is of the physical, for matter is an expression of spirit in motion to such a degree as to give the expressions in materiality.

That which is expressed or manifested in spirit, without taking body or form, is of the spirit; yet may be manifested in the experience of an individual.

As may be seen by the reference to those here, to those that are students, to "What Is My Ideal?" Here we find it expressly given that it, the ideal, must have its inception in, from and with that which is an unseen force, or in that we may worship as a God.

Mind, then, may function without a form or body. Hence we will give, at this particular portion of this, that as an outline of those conditions, experiences or manifestations that may be had by the mind irrespective of the body:

In the beginning God created the heavens and the earth. How? The mind of God moved, and matter, form, came into being.

Mind, then, in God, the Father, is the builder. How much more, then, would or should Mind be the builder in the experience of those that have put on Christ or God, in Him, in His coming into the earth? For as He has given, "Let that mind be in you which was in the Christ, who thought it not robbery to make Himself equal with God," but living in materiality in the earth, in matter, as a body; but with the Mind, with the thought, with the manifestations of a Creative Force all together.

Then, Destiny as related to that Mind: Mind as related to Destiny must conform, must confine, must be amenable to, must be as one of the immutable laws that has been set by that mind calling into being worlds, the universe, the earth, man, giving man a portion of Himself, and furnishing man—as it were—a channel, an access, to that Throne of grace, mercy, truth, that Mind of God itself; the soul, the ultimate, the only portion that may be in accord with or in the presence of Him. For, as has been given, flesh and blood does not inherit eternal life. Flesh and blood is merely an expression, and in all its attributes carries with same those portions, those movements, those urges; just as each atom is made up of urges according to the movement of and with what? That which in its final analysis is the Mind of that Creative Energy which has called into being the mind that is a portion of self. And what is its Destiny? Is it that as the man thinketh in his heart so is he? or as ye sow, so shall ye reap?

That ye think, that ye put your Mind to work upon, to live upon, to feed upon, to live with, to abide with, to associate with in the mind, that your soul-body becomes! That is the law. That is the Destiny. That is as from the beginning, that each thought of the Creator bore within itself its own fruit as from the beginning.

How does matter, how does the seed of the oak or of the grass or of the flower or of the tree or of the animal or of the man, find within itself that which impels, propagates the specie? the activative force that moves on in its realm of activity in whatsoever sphere it may find itself, giving expressions of that first thought of the Creative Forces? That is its Destiny, which the easterners say was set in the first. But, as ye see, this is only half a truth. For if the Mind dwells upon the spiritual things, then it follows that it becomes what it has dwelt upon, what it has lived upon, what it has made itself a portion of. But if the Mind dwells upon self-indulgence, self-aggrandizement, self-exaltation, selfishness in any of its forms, in any of its variations, then it has set itself at variance to that First Cause; and we

have that entered in as from the beginning, that of making the will through the Mind—at variance to Creative Forces before it has come into matter, into the movements in matter that we know as physical, material, as those things that are of the earth-earthy.

Yet we find the law, the same law, applying throughout the universe. For what was that which enabled man, or a mind, to first comprehend? "Know, O ye people, the Lord thy God is one!" One from the beginning to the ending, to those that use, to those that become constructive in their thinking, that are ever constructive in their Minds, in their indwellings, in their resting upon, in their thoughts, in their meditations, and act in the same manner, to build towards that which does make, that creates in the experience of each and every soul that knowledge. How easily, then, must it have been said, that it hath not yet entered the mind of man as to the unspeakable glories of him who has washed his raiment in the blood of the Lamb, who has made himself one in thought, in deed, in body, one with that thought, that purpose, that mind, of God.

So as ye comtemplate, as ye meditate, as ye look upon the Mind, know the Mind hath many windows. And as ye look out of thine inner self, know whereunto thou art looking, thou art seeking. What is thy ideal? What would you have your mind-body to become? For that upon which it feeds it becomes, that either by thought, by assimilation, by activity, by radial force, by atomic influence, by the very influence of its activity in whatever sphere that activity may be within. And in the material mind it is the same.

Hence, as turning then to the physical Mind: This becomes necessary, as is set by some, for the application of the Mind, for the preparations for its activity in the material world. Yet these become so intermingled, so much a portion in the body and out of the body, that oft one becomes confused as to what is of spiritual import and what is of the material or the necessities of same. Yet ye are seeking in this to know what is the Destiny of the

Mind. What has been set? Where is thy Destiny? It is in what one does about that one knows that one becomes in oneself. For it is oneself from one's portion or activity of that first movement of Mind from the spiritual aspect or from the material aspect.

Many questions, to be sure, will arise in the minds of many as respecting spiritual healing, materialization, and all phases of such activities. But if ye are well-grounded in those tenets, in that truth which has been presented here for thine own consideration, for thine own application in thine individual experience, then ye may set many a mind aright; and let, and have, and see their lives becoming more and more constructive in their daily experience, with their fellow man and in relationships with those they meet day by day.

For what is applicable to one is in the same relationship to self. For when those activities become such that the Mind of the individual, of the soul, finds itself expressing itself in the physical, in the mental, the body will take on what? Immortality! In the earth? Yes; reflecting same that it may bring what is as the tree of life in the garden, that its leaves are for the healings of the nations; that are the leaves that may fall from thy lips, from thy activities to thy fellow man, in whatever sphere or realm of activity. Why? Because of thine own self, because thou art grounded in the water of life itself, as ye grow upon those inflowings and outflowings of the spirit of Him that gave, "Let that mind be in you which is in me, that as I abide in the Father and ye abide in me, we may be one with Him," which is the Destiny of those that love His coming.

We are through for the present.

TEXT OF READING 262-79

This psychic reading given by Edgar Cayce at the Edmonds' home on Pennsylvania Ave., Norfolk, Va., this 10th day of March, 1935, requested by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Florence Edmonds, Edith Edmonds, Frances Y. Morrow, Hugh Lynn Cayce, Helen Storey, Helen Ellington and Ruth LeNoir.

READING

Time of Reading 4:15 to 4:35 P. M.

GC: You will have before you the Norfolk Study Group #1, members of which are present here, and their work on the lesson Destiny. You will give such further material as may be obtained at this time. You will answer the questions that may be asked.

EC: Yes, we have the group as gathered here, as a group, as individuals; and their work on the lesson Destiny.

In considering that portion of same that has been given concerning Destiny as related to the Mind, there may be added—as has been given—that if there is the concept gained here, ye may through these lessons set many aright as respecting same. [See 262-80, Par. 7-A.]

Consider these phases or portions of same in the present:

"As a man thinketh in his heart so is he," and "Thou canst not by taking thought turn one hair white or black, nor add one cubit to thy stature."

These in their various manners present the correct interpretation, then, of the Destiny of the Mind. Mind is, as has been given, both physical and spiritual; is amenable to laws that govern same in its phase of manifestation. Mind is the motivative influence in expression as to the growth in which the inward self would make for its expressions in materiality or in matter. What meaneth, then, those that spoke as given, "As a man thinketh so is he"? So does the growth become. For in the material things, as we shall find as respecting the Destiny of the Body, as a man eateth so is he also—the physical man. As a man thinketh so is he also; destined that that which is the growth of those influences in the experience of the individual for its accomplishing, its fulfilling that purpose for which it came into being.

Then the question, naturally, is asked: Is the Destiny of a Mind set at the time of its birth into materiality? as to what it will think, as to what its environs will be, as to the length of its period of expression in the earth? Is it destined to lose a tooth on a certain day, a hair on a certain day, an arm, or this or that experience. These are in those signs that have been indicated, that as ye are, as ye were, so will ye be by or through that which has been accomplished in the experience of the body, of the mind, of the

soul; that it, the soul (the only living portion of same), might be one. It is destined that it will pass through that experience necessary to give it, the soul, the greater opportunity for its becoming one with that purpose for which it came into being. For God hath not willed that any soul should perish but with each temptation hath prepared a way, a means of escape. This, then, would indicate that as the soul, or as the man, or as the mind works at in its thinking it becomes.

Then does this belie that the Master gave, "Ye cannot by taking thought add one whit or one cubit to thy stature, nor turn one white hair black"? This then rather indicates, rather assures those that accept what He has given, that it—the thought—is a growth by that which is (and will be seen the more in that which may be expressed or given as concerning) the Destiny of the Body.

But for that which may illustrate to each of you in your own experience as to the Destiny, or what thought or what Mind may do as determining the soul's Destiny:

There is the Mind of the soul. There is the Mind of the physical being. There is ever that battle between the flesh and the spirit, which has been from those periods when man projected himself into flesh through the power given him and partook of flesh in such a manner as that flesh, as all matter, dieth in the matter or physical plane. Yet the spirit or the soul-man dieth not, for it is the gift of God.

Then as the Mind dwells upon that in materiality or in the flesh or of the earth-earthy, to satisfy, to make for growth within the flesh, this—as the Master has given—does not find itself in that of growth but rather as He gave, "Seek first the kingdom of God within you; then all of these things

may be added unto you." Not as thou seest fit, not for thine own indulgences, but that ye may indeed and in truth be one in Him with the Father, and thus fulfill in each experience that which is the fulfillment of that destined for thee. Hast thou then aught to do with thy days in the earth? How readest thou? "Honor thy Father and thy mother, that thy days may be long in the earth which the Lord, thy God, giveth thee." Honor, then, to whom honor is due destines that greater opportunities for an individual soul in an individual experience will be the result of such activity. How doth honor come? First by the thinking, the meditating upon; so that in the acts, in the words, these bring honor, bring that which is honor to such in a material manifestation. How, then, dost thou read as respecting that the fulfilling of the law as concerning that thou wouldest do in thine experience day by day will bring into the mental, the material, the spiritual, the soul experience of each that which may, which will, which does fulfil that for which that entity, that individuality, is destined? By whom? Is it within self? Is it within the gift of the Father? Both! For if ye labor one with another, ye cannot serve two masters; for ye will love one and hate the other. If ye live for thyself thou fulfillest the Destiny for self-love, self-glorification. If thou thinkest and livest the life of love in Him that is Life, is Love, thou fulfillest that Destiny for which He has given thee. Thou must be purged so as by fire, for eventually ye must pass under the rod.

Ready for questions.

We are through for the present.

TEXT OF READING 262-80

This psychic reading given by Edgar Cayce at the Edmonds' home on Pennsylvania Ave., Norfolk, Va., this 28th day of April, 1935, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Florence & Edith Edmonds, Frances Y. Morrow, Hugh Lynn Cayce, Helen Storey, Helen Ellington & Ruth LeNoir.

READING

Time of Reading 4:00 to 4:15 P. M.

GC: You will have before you Norfolk Study Group #1, members of which are present here, and their work on the lesson "Destiny". You will continue the discourse on this lesson, and answer the questions that may be asked.

EC: Yes, we have the group as gathered here; as a group, as individuals—and their work upon the lesson destiny.

As has been presented for the consideration and the study of the group, in presenting this subject and its divisions, and those tenets or understandings that have been given, this group should present that which

shows the variations in that presented as of old and that yet older than they —yet by Him that is to this group the only way.

In the portion of this study as pertains to Destiny as related to the Mind, then, does there come the real import—or where there are the divisions of same by some as respecting that presented by Him, the Master, the Christ.

Mind is, as has been given, both spiritual and physical. In the material world, where we find expressions of the physical and of the spiritual, we find Mind. Yet what is known as the Group Mind—or that of the plant kingdom, the mineral kingdom and the animal kingdom or group—returns (as its Destiny) to the Creative Force which is its author, its maker. Man—the free will agent; man made to become a companion to the Creator through the purification, by manifestation of the love of God as may be manifested in the earth—makes his Destiny as to whether his Mind (that accompanies his soul) is one with or in opposition to the Creative Forces. For he, for weal or woe, gives expression of same in his activity. And his Destiny—his Mind's Destiny—is in Him if he, man, will but make the Mind one with that which is creative in its essence, in its activity, in its flow. For Mind is the dividing line between that which is human, that which is man, and that which is animal—or of that division of a group soul or consciousness. Hence the variation in that He taught as He gave to Nicodemus, "Know ye not ye must be born again?" Born of water and of blood; that is, of the spirit—yet the spirit making manifest in the flesh the last command, the whole command as He gave, "A new commandment I give, that ye love one another"—that ye be of one mind, of one purpose, of one aim, of one desire. That each must approach from his or her own vision, his or her own status of development, does not alter that as has been spoken, "As the man thinketh in his heart, so is he." So does the Mind bring health, wealth, happiness; in that it is made one with Constructive Force, one with the Creator; and thus fulfill its Destiny—to become One in Him, One with the Father. Not by other than that "abiding in me, as I in the Father, ye in me." And what ye ask, what ye seek, what ye live, what ye are will be one with that force. Thus is the Destiny of

Mind. Thus is the variation that lies between East and West; that of the old tenet yet ever new, presented in mind is the builder. Yea, Mind is that which makes for the Destiny in the experience of all; not by denial alone but rather by an active, positive assurance of the Mind's activity being One in Him. As He abides in the Father, ye may abide in the Father also. For as He is the Way, He is the Light, He is the bread of Life, He is the water of Life, He is the Vine, we abide in that Mind, that Flow of Life as of Him, and we then are One with Him.

Ready for questions.

(Q) Please explain that given in reading of March 10, 1935, "If there is the concept gained here, ye may through these lessons set many aright as respecting same." [26279, Par. 3]

(A) As has just been given; that those thoughts, those expressions of creation, those expressions of manifestivity in materiality—in flesh, in matter, in activity—are the variations. Not that which entereth into the man defileth, but that which cometh out of the man—in thought, in act, in word. As He gave, then, set others aright.

We are through for the present.

TEXT OF READING 262-81

This psychic reading given by Edgar Cayce at the Edmonds' home on Pennsylvania Ave., Norfolk, Va., this 12th day of May, 1935, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Florence & Edith Edmonds, Frances Y. Morrow, Hugh Lynn Cayce, Helen Storey and Ruth LeNoir.

READING

Time of Reading 4:00 to 4:30 P. M.

GC: You will have before you the Norfolk Study Group #1, members of which are present here, and their work on the lesson Destiny. (I hold in my hand a compilation of the material on the Destiny of the Mind.) You will comment on this material, suggesting proper arrangement and presentation and give such further discourse on this subject as will be helpful at this time. Answer questions.

EC: Yes, we have the group as gathered here, as a group, as individuals—and their work upon the lesson Destiny.

As to the data gathered here, as we find, these are very good. It has been indicated from the first portion of that which has been given that there would be set forth rather the preamble, as to how this lesson is to be considered in its various phases; Mind, Body, Soul; the mental, the physical, the spiritual man. Also what pertains to that portion or relation of the mind as to the body, and how it bears relationships to that dealing with the physical forces, the physical aspects and the physical relationships in the individual's activity; and a creative force making the correlations of the various portions of the data respecting same.

Then there is the Mind as the spiritual aspect or consciousness, in the material, in the soul or mental body; and the Mind that is the portion of the awareness within, that is made for its constructive forces in the individual aspects of the soul. Here again we come to those mooted questions as to the portion that becomes the personality and individuality of the mind in its relationships to what becomes a constructive influence in the activity of the individual or the entity in its entirety.

So we have or meet those various aspects in the experience of each individual; for where there has been the constructive or destructive aspects in the experience of each individual, they must be met in that same sphere or plane of activity in which they have been in action in the experience of the entity—and met according to that which is to be meted. For what saith the law? As ye mete, so shall it be meted to thee in thine own experience, in thine own activity. So, as individuals in their material or mental experience in the material world find that they are in the activity of being mistreated, as from their angle, from their own angle have they mistreated. If harshness has come to thine own experience, so has there been in thine own activity that which makes for same; and so is the experience in each phase.

Some may ask, some may say, how or when does one become aware of that mercy, grace? As the individual in the Christ is under the law of grace and mercy and not of sacrifice. Then indeed does each soul, each individual, in same become aware of the saving grace—or the purpose for which the Holy One gave within self that sacrifice such that all through Him may become aware, in the spiritual plane, through the grace of the Christ, of the manner in which the individual has met in the material. For He hath forgiven thee already. Only in thine brother—as ye are to be judged before Him by the deeds done in the body-physical. For once for all has He entered in that ye are forgiven by Him already.

Then, in the preparation, prepare same in the present manner as has been indicated and outlined for the various phases. And then as there is the undertaking in the Destiny of the Mind, the Destiny of the Soul—as these are given and their tenets and truths correlated, they need only those changes that make them as one. For the Lord thy God is One. One Lord, one Christ, one faith, one hope, one baptism—in the Christ; putting on Christ.

Ready for questions.

(Q) How should we define the following in this lesson: First, what is gospel?

(A) News, tidings, understandings; that which bespeaks the sounding of warning, knowledge, awakening—if there will be the considering in the mind of the hearer. Gospel. Glad tidings.

(Q) Second, what is truth?

(A) That which makes aware of the divine within each and every activity; that is of the mental, the material, the spiritual self—and is a growth in each and every soul.

(Q) What is judgment?

(A) With what judgment shall ye be judged? Law is love; Love is law. Judgment is weighing love, law, according to the intent, the purpose of the activity in its relationships to thyself and to the force that impelled same. A weighing of evidence in an activity; as Law is that through which, by which, in which all are judged.

(Q) [993]: May I have a message from my Elder Brother, the Christ?

(A) Abide thou in the way that has been chosen by thee. Meet oft in thine inner self, in judgment upon thyself in Him. For ye keep the way open for many.

(Q) Is there a message for the group as a whole?

(A) Let that thou doest in thine application of that being presented thee, for the edification of thy brethren, be done in humbleness of heart, in singleness of purpose, in service through thy Lord's meeting oft with thee.

And as ye do it in this manner will He abide closer, closer—Lord, to thee. Let thy prayer and thy meditation be,

"In thee, O Lord, do I trust. In thee will I put my faith, my hope, my all."

Continuing, then, upon thy lesson as related to the Destiny of the Body—it has been indicated in thine outline as to how there are the manifestations of those things in the earth that become the expressions of the movement of the spirit bringing into being that which is matter in its various expressions. Also it has been indicated how that matter in its group form, or in its various forms, appears, disappears, dissipates into that from which it came. Yet in man, as we find, the soul, the individuality of the soul, becomes more and more apparent through the manner of life—or manner of its expressions in its activity, in its awareness within whatever sphere of activity in which it may find itself. Hence, as we find, of man—upon whom much has been bestowed—much is required. In all the universe, the celestial, the terrestrial forces, in summer, in fall, in winter, in spring, in every manifestation we find the beauty of the Lord, of the Christ—the glory of those. Only in man may we see—through his relationships to his brother—selfishness, uncomeliness, the desire for self-aggrandizement or for self's own gratification without thought or concept of what may be the result of its activity. Hence man in his destiny makes for, in the body, that which he as an individual, as a personality, must meet in personality or in the flesh—or in the manifestations of same, with the awareness of that as may be builded in and through those various activities through which the body in its varied environments, its varied activities, may find itself. And what makes for the change? Will!

What, then, is will? That which makes for the dividing line between the finite and the infinite, the divine and the wholly human, the carnal and the spiritual. For the will may be made one with him, or for self alone. With the Will, then, does man destine in the activities of a material experience

how he shall make for the relationships with Truth. What is Truth? That which makes aware to the inmost self or the soul the Divine and its purposes with that soul.

So does the body—whether it is sown in this or that environ, this or that plane of activity—become one with His purposes, through the making of the will one with the spiritual import or activity; or it makes for the separations—that are to be met only in the material experience.

Hence the necessity; hence the judgment; hence the mercy, the justice shown by the All-Wise Creative Force—that is so beautifully illustrated in the spring, the summer, the fall, the winter—the returning again and again of the body of man for it purification.

Has not man demonstrated how that the elements in the earth are purged of the dross by the fires of the furnace for their purification? Have not the weaklings in the flock or the unhealthy plants been made sturdy in their relationships of beauty in nature, by purging, pruning, and making for those advancements again and again? And yet some deny that the All-Wise, the All-Merciful Father would be so gracious to the sons of men who have erred in this a little thing! What hath the Maker of the heavens and the earth said? They that are guilty of the least are guilty of them all!

So, in the Destiny of thy Body, make the will (How? Through the Mind of the Body!) at-one with Him; knowing in thine self that what has been set, what is is—as God. Yet in Christ may ye meet every trial, every temptation. For how hath He spoken? That though offenses must come (and woe be to those by whom they come!), He hath not allowed those to be tempted beyond that (in the body), above that which they are able to bear. How great, then, is the trust that He hath put in thee, that thou should

bear the glad tidings of a risen Lord, an alive God in thine own experience! Ye that have chosen Him, as He hath chosen you, to be lights unto the sons of men. Quit ye yourselves, then, as He hath trusted in thee; trust ye in Him!

We are through for the present.

TEXT OF READING 262-84

This psychic reading given by Edgar Cayce at the home of the Misses Edmonds on Pennsylvania Ave., Norfolk, Va., this 23rd day of June, 1935, in accordance with request made by those present.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Esther Wynne, Florence & Edith Edmonds, Frances Y. Morrow, Hugh Lynn Cayce, Helen Ellington, Ruth LeNoir, and Edna B. Harrell.

READING

Time of Reading 4:35 to 4:55 P. M.

GC: You will have before you the Norfolk Study Group #1, members of which are present here, and their work on the lesson "Destiny". I hold a compilation of the first section on "Destiny of the Mind" in my hand. Please comment on this and continue with the discourse on "Destiny of the Body." You will answer the questions that may be asked.

EC: Yes, we have the group as gathered here, as a group and as individuals; and their work on the lesson Destiny.

In commenting upon that as compiled here, well that in the prelude or a prelude—there be presented rather more of that as was the beginning of the lesson, or more of that as was presented in the first discourse on same.

Then compile rather in the order as was then indicated; as to how that the Mind in its different or the various phases—which at times make for confusion to many—is ever the Builder, and that the key should be making, compelling, inducing, having the Mind one with that which is the Ideal.

So few there be who have a singleness of purpose, having a Mind with an eye single to service that the Destiny of the Mind, of the Body, of the Soul, may be in keeping with that which was purposed from the beginning.

What saith He? "Heaven and earth shall pass away, but my words shall not pass away."

Again what hath He said respecting the individuals who would come to abuse, to make a show of that they would do with their lot? "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

What meaneth then these as respecting or in application respecting the Destiny in the Mind?

Lest those err that would make for a show, lest those come into disrepute, know what thou hast believed and be ye consistent in that ye say, that ye do. For that ye think, that the mind dwells upon, that ye do become.

In gathering the data which have been given, know that much is here.

To those that have failed to contribute their portion, what think ye—that ye would amiss be in thy service to thy fellow man? For as has been given here and there, the need has been and is that you each present your own experiences. For the experiences of all are worth while. Compile these, then.

In giving further that as respecting the Destiny of the Body, begin—in thy compilations—with questionings respecting same. For all have not understood that as He gave; as to how ye should consider what manner of man ye are; for many are likened unto whitened sepulchres, beautiful to behold from their walks before men, but within the mind harboreth those things that are vile, unkindly, and will make for that as must be met in

themselves. For He hath not willed that any soul should perish, but hath prepared a way of escape.

Who, then, will separate you from the knowledge, the application, the understanding of thy relationship to thy God? None save thyself.

For, as has been given oft, nothing in heaven or in hell may separate man from the knowledge of the Father save himself.

What, then, may separate thy body? What then is the Destiny of thy Body?

Ye read, ye have heard it said, "I believe in the Father, the Son and the Holy Ghost. I believe in the resurrection of the body; the communion of saints." What meanest thou?

Hast thou set aught in thine own experience against these words that He hath given? "Who IS my mother, or my brethren? Whosoever shall do the will of the Father, the same is my mother, my brother, my sister."

These bespeak the activities of the Body before thy fellow man. Hast thou in thine meditation, in thine prayers and thy supplication kept the faith that thou art His? that in Him ye live and move and have your being? This ye say; this ye may do. How, ye ask?

Love one another.

Ready for questions.

(Q) Any special message for the group at this time?

(A) Ye have work of love, of joy, of peace before thee. Keep the faith, by living same. They that set themselves as knowing become stumbling blocks; for he that would be the greatest among you, let him be the servant of all. Serve ye one another, in love—as becomes the children of faith. Let thy words and thy meditation be, as ye present thy bodies, thy lives, thy activities before others:

Lord, use me in whatever way or manner that my body may be as a living example of Thy love to the brethren of our Lord.

We are through.

Editor's Note: The next reading was not a part of the Destiny of Mind series but was considered to be of importance to that study and was included in the study group's body of work.

TEXT OF READING 264-45 F 44

(Housewife, Protestant)

This psychic reading was given by Edgar Cayce at 1867 Kalorama Road, Washington, D.C., this 16th day of February, 1935, in accordance with request made by the self—Mrs. [264], Active Member of the Ass'n for Research & Enlightenment, Inc.

PRESENT

Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno. Mrs. [264].

READING

Time of Reading 11:45 to 12:20 P. M. Eastern Standard Time. Washington, D.C.

GC: You will have before you the body and soul-mind of [264], present in this room, who seeks information, counsel and guidance as to her best mental and spiritual development. You will give that which will be of most help to her at this time, answering the questions she submits as I ask them.

EC: Yes, we have the body, the enquiring mind, the soul mind, [264]; this we have had before.

In giving that which may be helpful at this time, may there come with the awareness of the conscious mind, through the spiritual message that may

be given, that in applying spiritual lessons to material facts there is the necessity that the body-mind and the soul-mind be at-one.

There have been, as indicated for the body, those periods of mental and spiritual developments for this entity; also those periods when the misapplication for the better development of the physical body has occurred, yet these should be looked upon as that which is necessary for the experience of the soul that these may be indeed one. For the awareness makes for first the correct attitudes of the soul-mind, of the conscious-mind of an entity, that resentment in any phase is but as a barrier for the more perfect development of the whole or of the soul. Also that gentleness, kindness, a soft word even when there is anger and resentment; when there are those feelings that arise from any experience that find expressions in sharpness of words, in a resentment in any manner, that but make such conditions that the whole becomes as but fear and trembling.

That there may be more awareness in the physical forces of the body, keep that constant building from within, making the conscious mind, the soul-mind, more and more with that oneness of purpose, or desire, and the expressions of same will be more in keeping with constructive, creative development in the self and in that the self gives out.

Ready for questions.

(Q) How can I understandingly seek the kingdom of God and His righteousness?

(A) By making application in word, in deed, in thought, as is seen and understood by self. For AS one uses that one knows, the awareness of its source, of its ability, of its end, is more and more a part of the entity, of the soul. For to do good is to be absent from that which will cause, ever or at any time, confusion in self or in others.

Then, to become aware is to do that which is known. Then the next step that should be for the self is given through that of meeting oft with thy god-self from within. For the growth, as He gave, the knowledge of God and His righteousness is a growth from within. It is not put on as a garment from without, not by this or that manner of rote alone. But if thy consciousness, if thy inner self needs or requires attitude, then conform to same to be aware of that which grows and grows from within. Does the beauty of the rose come from that shed upon same? Rather does it grow from within, absorbing—to be sure—from that environ about same. So the awareness of the kingdom, of being at-one, of having the Christ Consciousness as thy companion, as at-oneness with thee, is doing, being —not by faith or by works alone, but by being, by doing—that which is as the promptings of the desire of the heart, that has met and does meet in the secret chambers of thy mind, of thy heart. For that which is given thee from within, as He gave, shall be shouted from the housetops.

(Q) How can I gain the understanding to hold the right mental attitude of thought to cause my body to be cleansed or healed now?

(A) As has oft been given, do not confuse the body element and the spiritual elements. For the moment turn to this as a comprehensive and as an awareness:

Each atom of the body-physical is an expression of a spiritual import. That is how matter comes into being. That through rebellious forces within an atomic structure portions become as warriors against good, as set up within a physical body, is proven by dis-ease and distress, both mental and physical. That which is in the physical body that is so combined as to make the structural forces, that are composed of the warring atomic influences within a body, more aware; whether they be from the mental self or from the physical that are necessary to make aware, they are of the same source, the same force.

There has been given to this body how in the varied periods to meet emergencies in the physical structure of the body. Then, make the applications of such in the material manner.

Make applications of such in the mental and spiritual manner; knowing, seeing, making them one. See?

(Q) What are my abilities in my innate and soul self which are latent, and how may I develop and use them rightly?

(A) Again and again has this been given the body. The abilities of analyzing those that have the same rebellious influences in their lives, of their experiences, to this or that measure. And as the body-mind, as the soul-mind, as the entity enables others, so does it enable self to see, to know, that from every phase of experience which makes more and more aware of the spiritual import and to give the proper evaluation and interpretation of mental and soul activity in a body.

Is the motivative force of soul or spirit in growth in any manner, any more expressive of the God-influence in one element than another? All show forth His handiwork. Man alone, of self, through self, sets same aside for self-indulgences or self-aggrandizements, and gives then the improper evaluations here and there. But if the entity will seek and seek, more and more will the light of His love purify the body, the mind, and the growth of the soul be assured.

(Q) What were the thoughts and tenets which were studied at the time of my incarnation when in the Temple Beautiful, wherein I was enabled through the activities to become more in accord with developing the body beautiful? [See Life reading, 264-31.]

(A) That the motivative forces that cleanse matter are of the spiritual fires that have removed and do remove the dross of carnal forces. For when the body, when the soul (as the entity did then), makes for no thought of self or of body but that the glory and the fires of love that are of the Creative Forces burn within the mind, the body, the soul, so do they purify the flesh, the matter, the influences of being in a dimensional plane.

(Q) In what exercises was I engaged which will aid me now?

(A) In the movements of the body as in relationships to foods, vibrations, that are a portion of the Creative Energies that manifest themselves in material planes. As in the study of the emotions aroused by the fire, water, air, earth, and their combinations that lie in all of their relative relations as one to another. These be they that the entity, the soul, applied. These be they of which the entity, the soul may become aware, in its application today, now, of that which manifests through self.

(Q) Should I develop either of those expressions in music, in words, in songs, or dance, which influenced me then?

(A) All!

(Q) Of what condition, and how, was my body cleansed in that experience as Iptsa, and how may I use this in the present?

(A) Just as described. Not only in knowing and becoming aware of those activities, seeing, feeling, raising those vibrations within self, but seeing them—not only by self but raised as by the power and influence of Him that is Life and not self alone!

(Q) Have I any ability for writing which will give aid to others?

(A) As the natural expressions are to communicate to others that which has been found good in self, if it is to the glory of the motivating force and not for the satisfaction of self, one has much to give. This entity has much to give in this direction.

(Q) Why do I want my body and surroundings unnecessarily clean, and why do I dislike to touch flowers and animals?

(A) A natural consequence of those influences from the awareness of these necessary forces to be gone through; not as rote but as a cleansing. And that from the changing or falling away, or the evolving through those vibrations from animal or from nature or the flower; but the awareness that they must be one and are one makes for purity of the whole! [GD's note: She said even going up the elevator with a bunch of flowers (held by someone else) would upset her equilibrium. See 264-31, Par. 13.]

(Q) How may I overcome this?

(A) By application.

Let this, then, be thy prayer:

"Thou, O Lord, art holy in thine dealings with thy fellow man. I, O God, am Thine—body, mind and soul! Purge thou me, that I may be one with Thee—and through that power Thou givest me make known to others the beauty, the love, thou hast shed on me."

We are through for the present.

Copy to Self (Two copies; one for Dr. [589])

" " Ass'n file Extracts to Compilers of Group #1 for lesson on Destiny—Body—Mind—Soul.

8

The Mind Is Symbolized in the Son

Editor's Note: A book of Cayce's discourses on the mind would not be complete if it didn't include his unusual concept of how the Son represents the Mind. Here are some of those readings.

Reading 1567-2

Now we have seen, we have heard, we know that the Son represents or signifies the Mind.

He, the Son, was in the earth-earthy even as we—and yet is of the Godhead.

Hence the Mind is both material and spiritual, and taketh hold on that which is its environ, its want, in our experiences.

Then Mind, as He, was the Word—and dwelt among men; and we beheld Him as the face of the Father.

So is our mind made, so does our mind conceive—even as He; and is the Builder.

Then that our mind dwells upon, that our mind feeds upon, that do we supply to our body—yes, to our soul!

Reading 1561-1

As in Body, Mind, Soul—so Father, Son, Holy Spirit. Or in whatever phase in which it becomes a three-dimensional experience, they must be one—coordinant, cooperative.

Reading 815-7

Body, mind, soul; Father, Son, Holy Spirit. These bear witness as one with the other. For, "My Spirit—saith the Lord—beareth witness with thy spirit, whether ye be the sons of God or not." And to everyone that seeketh, He giveth power to become the son of God! For ye are HIS whom ye worship! What worship ye? Glory, praise, material things, place, or the willingness to serve others?

Reading 1158-16

For as is understood, while the body is Body, Mind, Soul—as Father, Son, Holy Spirit—they each have their different work to do. But each phase should be coordinant and cooperative with every other.

Reading 1754-1

For as in the godhead there is the Father, the Son, the Holy Ghost—so then each may be termed, the Body as the First Cause, the Mind as the Son (Which is the Way, which is the Manner, which is the builder in thy consciousness of the manifestations which are thy daily experience).

And it is according to thy own choice as to whether these are constantly constructive, creative, or for the satisfying of material appetites.

For know, it is ever as He hath given—Today, now, there is set before thee good and evil, life and death—Choose thou!

It is through that factor of Will, then, that the Choice is made—according to thine own Ideal.

What is thy ideal? in spirit, in mind, in body?

What is thy ideal relationship to thy home, to thy father, to thy mother, to thy friends? Are these creative? Are these in keeping with that which is the messenger of thy own life—thy Mind?

Has not rather the lack of thy choice brought into thy experience, because these were not considered, that disturbing force which arises within thy experience in the present?

Do two wrongs make anything right? Have ye lived, will ye and do ye live day by day as ye would that men should do to you, do ye even so to them?

This is the law, this is the ideal. Not merely idealistic, but the Way of Life!

And as in thine abilities, in thine innate desire—none may be more beautiful in purpose, in the life, in the ability to give to others joy, peace, contentment—with all the attributes of the earthly things combined—passion, with all of its material loves, all of its material desires. These ye know well; but unless these be tempered with thine ideal, thy will may lead thee in the paths that become troublesome, dark and disagreeable!

Reading 4160-18

The Creator intended man to be a companion with Him. Whether in heaven or in the earth or in whatever consciousness, a companion with the Creator. How many will it require for thee to be able to be a companion with the Creative Forces where ever you are? That is also a law. What ye sow, ye reap. What is, then, that which is making for the closer association of body, mind, and soul to Father, Son and Holy Spirit?

Reading 1770-2

When there is then found within self that feeling of the supply, that feeling of the abilities through the application of self to meet whatever may be the needs, let this grow within thine inner being. For know, as ye live and move and have thy being in Him, so He is the supply—whether it be material, the mental, the spiritual.

For these are the representation within the awareness or consciousness of the individual of the Godhead—the Body, the Father; the Mind, the Christ, the Son; the Soul, the Holy Spirit through which all approach is made.

For even as the Spirit moved, matter came into being. So as the Mind became the way, the truth, the light in materiality—as ye apply same in thy experiences day by day ye become aware.

Then as He hath given, and as ye heard so oft, "The kingdom is within." Turn ye within, for there in the temple of thine own body is the temple of the living God, where He hath promised to meet thee, to commune with thee, and to give thee the supply of all that may be needed within thine experience!

Reading 2427-1

We find, as the Son represents the mind of self, it is then necessary that each soul choose the being of one mind with Him—who thought it not robbery to make Himself equal with God, and who hath called to every one, "Be ye perfect, even as my Father in heaven is perfect."

What (ye ask) has this to do with the trials, the temptations, the disappointments that have come into the experience of every individual at one period or another?

Learn, even as it was said of Him; that though He were the Son, even He learned obedience through the things which He suffered.

Reading 2559-1

For the most helpfulness to be attained, there needs to be the realizing and the awareness that in the material experience the self is also—as the spiritual force—body, mind, soul; or God, the Son, the Spirit. For, those influences answer to something within self. And as the body, mind and soul are one, so are the helps, the hopes, the abilities one; when in each phase of self's seeking expression those influences as respond to the phases of material development, or material manifestations, are called upon to function in their proper relationship, their proper place in this material experience.

These adages or proverbs, then, are well in the entity's experience; for these are universal laws, and apply to the spiritual concept as well as material manifestation:

Like begets like—as ye sow, so shall ye reap—as ye would that others should do to you, do ye even so to them—as ye do it to the least of thy associates or thy brethren, so ye do to that Creative Force, that influence of spirit that is manifesting through thine own self.

To thine own self be true, and ye will not be false to any.

For, the expression of thyself is that god ye worship—call it by any name, it is that ye put first and foremost.

Hence the needs of analyzing in study, the needs of analyzing and applying in thy dealings with others.

Reading 2787-1

First in spirit, then in mind, then is the materialization. For, mind is the builder; even as ye find thy body, thy mind, thy soul the three-dimensional experience of an individual that become comparable with the Father, the Son and the Holy Spirit. The Son is the Mind. He is the way. So the mind of self is the way.

Yet remember, who can by taking thought make one hair white or black? Yet in that trust, in that hope, in that ye know, comes the awakening.

Editor's Note: In this next reading, Cayce conveys a description of the trinity of life that fits well with the ancient Hindu Trinity: Brahma is the creator; Vishnu, the preserver; and Shiva, the destroyer of ignorance and illusions.

Reading 2420-1

As the entity finds in its own analysis of self, there is body with its attributes, its weaknesses, its strength, its inclinations, its tendencies. From whence arise these tendencies? They arise from both the mental and spiritual manifestation in a causation world.

Then there is a mind, that is a body-mind; both spiritual and material. From whence arise the emotions, the attributes, the activity of such? From

its environ to the influences from the physical in all of its consciousnesses, as well as the spiritual—the First Cause.

Also we find the body-spiritual.

They are one; as the Father, the Son and the Holy Spirit are one. God as the Father, Creator, Maker; the Son as the Way, the Mind, the Activity, the Preserver; the Holy Spirit as the motivative force—or as the destroyer or the maker alive, dependent upon the manners in which these influences are used by the individual entity, or whether there are or have been retardments or advancements towards—what? That we may be one with Him, know ourselves to be ourselves, yet one in creative purpose and in activity in this material plane.

Reading 2800-2

Ye find thyself—as ye analyze thyself—a body, mind, soul; with a three-dimensional consciousness. Hence ye have a three-dimensional consciousness as related to the earth and to thy heaven, or to thy Godhead. Study the relationship of one to another, for they are one; even as the Father-God is one, but in manifestation—in power and might—has three phases of expression; spirit or soul, mind, and body; Father, Son and Holy Spirit.

Study then to show thyself approved unto thy ideal. And know what is thy ideal; not merely ideas; and as to Who is the author of thy ideal. And consider as to whether He may keep that ye commit unto Him against any experience. Ye have experienced much of sorrow, much of joy, much of

elation, much of sadness. What produced, and how were these brought into thy experience? Of thyself, or some other influence? Or is it one, as the body, mind and soul is?

Reading 3028-1

As ye find in thine own body these manifestations—body, mind, soul—so is the Godhead; Father, Son and Holy Spirit. These are manifestations of the spirit. Then ye recognize, ye are conscious of, thine own inner or soul self. Mind, as the Son, becomes the builder, the way, the truth, the light—as indicated in His Word.

Then study first thine own self, thine own problems, in the light of that which was presented first by the lawgiver, in his admonition to those peoples that were being led by him in that period, and especially as indicated in the 30th of Deuteronomy. There ye will see thine self. For, today—each day to every soul, there is presented good and evil, life and death; and ye choose, with thy Mind, which way ye go.

As indicated there also, think not who would—or will—descend to bring thee a message from above, or who would come from over the sea that ye might know the truth; for Lo, it is in thine own heart, thine own conscience.

Search ye, then, thine own conscience. And know what way ye are choosing. For the earth is the Lord's and the fulness thereof; the silver and the gold are His, the cattle on a thousand hills are His. They are lent to men to use as in glory to Him.

Then, as to how the approach will be:

Read, study—not merely as rote, but know that it is spoken to thee, and to each soul that seeks to know the truth and the way—that indicated to those as He would leave them, "In my Father's house are many mansions—if it were not so I would have told you." Whose mansions are these?

As He continues then in the 14th, 15th, 16th and 17th of John—"I pray that I may have the glory with thee before the world was—that where I am there these may be also, that these who have believed on me may know that glory which I had with thee from the beginning."

Then the mansions—yea the gold and the silver—are thine, if ye are his children. This ye may answer only thyself; not in that way of forcing others. This was the beginning of thy undoing with thy son. Ye must live the life, and not merely give the word. For as was manifested by Him, "As ye have seen me do, so may ye also do, for I go to the Father; and that ye ask in my name, believing, that ye may have in thy consciousness." Where doth this appear in the mind! Thine own concept, thine own use of Him—that is the way and the life, that is the bread of life, that is the water of life. And they that do His biddings shall not thirst for labors to do, shall not thirst for lack of hope or for lack of the assurance that He walketh with them. For His promises are, "If ye love me, ye will keep my commandments and I—and the Father—will come and abide with thee."

Thus is the admonition.

First find that peace that ye seek in thine own soul, thine own conscience. For, as He has promised ever, "When ye call I will hear, and answer speedily." But know ye cannot hold a grudge, ye cannot hold malice, ye cannot hold injustice. For as He has given, "When ye come, leave thy prayer, leave thy offering until ye have made peace with thy brother, until ye have made peace with thyself." For until ye find it in the desire of thy heart, in the purpose of thy soul to know the truth, and to have peace within thine self, ye cannot have it with thy brother, thy neighbor, thy son, nor in thy home.

But when ye have found it in thine inner self, He is just to forgive. For that purpose came He into the earth, that man might have the advocate with the Father, that there might be completed that as He had given, "In the day ye eat thereof, ye shall surely die." In the day thou sinnest, ye have destroyed, then, that something in thine consciousness that must be paid, that must be met in thyself. Perchance, as thou hast experienced, ye are meeting it most in thy son. For, as his waywardness bringeth sorrow, so does the waywardness of each soul bring sorrow to the Father of Fathers, the God that is one.

For, as each soul is as a corpuscle in the body of God, so does the soul that sinneth bring sorrow to the Father. And thus, as He has prepared the way, and made it possible for thee to be forgiven—yea, to be forgotten, if ye persist in not putting on the whole armor of the spirit—ye must let thy yeas be yea and thy nays be nay in the Lord! Not of thine own will, but let thy prayer be, consciously, three times each day:

"Lord! Let thy will be done in me. Show thou me the way, O Lord."

And He is faithful to answer those that call. And, as has been given, He will answer speedily.

Reading 3292-1

Learn, then, to stand oft aside and watch self pass by—even in those influences that at times are torments to thy mind. Remember, mind is the builder. Just as Father, Son, Holy Spirit; body, mind, soul.

Then the Master—as the mind—is the way, is the how, that one becomes aware through application, through administration of the hopes, the desires, the faith of the soul itself. For, mind is of body and of soul, and when purified in the Christ-Consciousness it lives on and on as such.

Remember, then, that all are tried as in the fires of self. For He has not willed that any soul should perish, but has with every temptation, every trial, prepared a way of escape.

And they that are His, He will not allow to be tempted beyond that they are able to bear.

Reading 3508-1

As the entity, an individual, then applies, it becomes aware—through patience, through time, through space—of its relationship to the Godhead

—Father, Son, Holy Spirit. In self it finds body, mind, soul. As the Son is the builder, so is the mind the builder in the individual.

Then, as the entity here, [3508], entertains this or that concept of materiality, it sets in motion that which is either contrarywise or in accord with the divine purpose.

Then the purpose of the entity, and how it may attain to that peace, that at-onement which the Son found in the Father:

The purpose of the entity in the earth, is that it may know itself, also to be itself, and yet at one with the Creative Forces, fulfilling those purposes for which the entity comes into the earth; accepting, believing, knowing then thy relationship to that Creative Force. For He hath called thee friend; not servant, but a friend, a brother, a sister. For "Who is my mother, my brother, my sister? They that do the will of the Father in heaven, the same is my mother, my brother, my sister."

Thus it behooves the entity to seek what is the will of the Father concerning thine individual self, to sow the seed of the spirit of truth; just being kind, patient, showing brotherly love, longsuffering, being gracious. This is sowing the seed, this is the will of the Father. For he that loveth his brother, his neighbor, yea his enemy, is a brother to the Lord—the Lord who is the Son, who is the Savior, who is the spirit of truth and purpose.

As these are applied in relationships to others we come to those questions that have been indicated; when ye shall stand before the throne of mercy, the throne of grace. "Inasmuch as ye have done unto one of these, even my

little ones, ye have done unto me." Visiting the sick, the imprisoned, supplying those needs in the way of speaking gently, being patient with the froward [Obsolete word meaning "disobedient"]—as these are applied they bring peace into the heart, into the soul of the entity. For as He gave, only through the seed of the spirit may ye overcome the world even as He overcame the world. And the things of the world are to be used as in glory to the Father, and in honor to self.

Then, make the paths straight—just being patient, just being kind, just showing brotherly love. Then the entity may find in itself its relationship to others.

Then speak oft with thy Lord as ye would speak to thy brother.

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